App. F. IX-4

1927.
(Irrigation)

File No. 133-27

Serial Nos. 1--25
Except-1

Previous References
Irrig 5 96 – Sec. L.

Later References
Irrig 90-30-1-2-

General and Revenue Secretariat.

Misc 110-75-f-4
Irrig. Dept 96-41
Misc. Dept 247-41
Irrig. 21 & 12-12
Irrig. Dept 32-44
Serial Nos. 25
Irrig. 240-44-1-6.

Part B for June 1930

SUBJECT

Training of Pandits in Agama Sastras.

G.O. No. 2891-2900
dated 19.6.30

To the Irrig. Comr Dte

Records the Irrig. Comrs' Communication

General and Revenue Secretariat. New File No. 133 of 1927-28

Serial No

Petn regd. no. 363 dt 22.9.27 from Chakravarti Seshachar & others complaining about the appointment of a person of Vaikhanasa cult to the vacant post of an Agamic in the M. C's office -

2nd Member's orders on the petn.

"May be sent to M C. for report. The petrs may be informed that the matter has been referred to M C (Hd.) M.N.K. dt 23-9-27

1) Draft to (2) submd for approval.

29-9-27

Issue mo 29/9

2 From the Inspl Comr.
Letter no. 561 dt 11.10.27.
Forwards for Report
petition regd. 15.
To, K. Raghunatha Chakravarthi and others.
Instr no. 562 dt 11.10.27
Intimates the above.

3 From, K. Raghunathaji Chakravarthi
Petition dt 15.10.27
Entertains [illegible]
doubts the matter as to

450

App. F III—2]

General and Revenue Secretariat.

Memo File No. 133 of 1927-28

Serial No.

and encloses a set of 4 questions, and requests that the new Agamik may be seen and asked to answer them on the spot.

3) H. Secretary's order:- Put up file submitted

W 22.10.27

4) The petition is submitted for perusal -

22/10/27

It appears as if the newly-appointed Agamik is not a hereditary successor of the deceased Agamik Venkatacha, if the appointment is to be revised there may be some useful enquiry further into the matter. Omissis the petitioners may be informed that nothing can be done -

Mad 2/4

Second Member)) May be sent for report - Mad

Mad 3/11/27

6) Mad 4/4

W to H.E. submitted. W 5/11/27 Mad.

General and Revenue Secretariat. mer File No. 133 of 1927-28

Serial No.	
	4) Another petition no. 616 from Pandit Chakravarti on the subject is placed on the file. The petition is addressed to the Member. Member's order, — may be sent to M.C. in cases of previous petition. If Approved Sft (under issue) is added to and re-submitted for appl. mer 16.11.27 16.11.27
4	To. Mer Coen^r No 8054 dt 18.Nov.27 forwards the above petns for report in continuation of Sl 2 above
5	From the Mer: Com^r no C.479 of 27-28 dt 20.12.27 states that the Agamik recently appd is the Mst of ~~Advanced~~ Judgment Sanskrit learning, he was found to be the best of the applicants 1) Pandit Kodandaramaiker who a teacher of Agama in the Mysore Sanskrit College Paid from the Govt Mukhtesar ~~Respected dec~~ When Pandit Appaji Venkatachar passed away, ~~who~~ Who by the bye, Cannot be adequately replaced ~~vacancy~~. In view

WD 0321—GPB—60,000—21 5 27

General and Revenue Secretariat | File No. 133 of 1927

Serial No.

of his profound Sanskrit learning, the Pandit Kuttumaraman was appointed, as he was, after due enquiry found the best of the Present Aspirants, for the vacant post & he is also reported to have been the best out of the applicants. He was also recommended for the Place by the Principal of the Mysore Sanskrit College. As he was getting a pay of Rs 36 in grade Rs 30-3-45, he was given Rs 40 in the M.C.'s Office. (Vide M.C.'s letter No. C. 1976 of 26-9-27 & 30-9-27.)

10 The Pandit is a Vaikhanasa Agama Pandit & cannot be proficient in Pancharatra Agama. A Pancharatra Agama man will not be a proficient in Vaikhanasa Agama either. But one who is proficient in one Kind of Agama will have a working knowledge of the other; — at least he will be able to find texts on Agamic questions & quote them. When necessity arises. This is what all Agamiks do.

11 The M.C. further says that the Pandit has been asked to improve his knowledge of Pancharatra Agama & that his probation Period will be raised from 6 months to one year.

12 His appointment as Agamik in the M.C.'s Office may perhaps stand as recommended

12 eagerly order me see this

NOTE—Contn. sheet

JG. 15.S 28/12

WD 0324—GPB—60,000—24-5 27

2 The Mg: Com[illegible] Mr Ramaiya please

→ JG 23-12-27 [illegible] come for a minute before he goes to tomorrow Office

797

General and Revenue Secretariat.

File No. 133 of 192 7

Serial No. 14

The report of the Inam Court is subd for perusal with reference to para 5. The person appointed is not very good but no better man is said to be available. The Inam Court may perhaps, ~~be on the lookout for a better person and~~ be allowed to keep on the present gentleman on probation for another six months and in the meanwhile be also on the lookout for a better man. If one could be got for the same or slightly higher pay he may be appointed in preference.

30/12

H Secy

~~Revenue Member~~

15 For the pay offered Rs 40 I do not think we can get a Pandit of profound Sanskrit learning.

The M. C has filled up the vacancy on probation - I believe the appointment is in his gift. -

I do not think Govt can interfere specially when it is stated that the Pandit appointed has been asked to improve his knowledge of Pancha ayana. which I presume is essential for the due performance of the duties of the office.

16 2nd member

4

3.1.28

4/1/28

4/1

WD 0324—GPB—60,000—24-5-27

General and Revenue Secretariat.

File No. 133 of 1927

Serial No.	
9	Draft reply is submitted Sd 6.1.28 To Please draft go recdy the concerned MS 5/1
10	Draft order putup. Sd 6.1.28 MS
6	To mur Corn No 1079 dt 10-1-28 Records are above communicable
7	From K. Raghunatha chakravarty and others re, Petition dt January 1928 Complain against the appointment of Kodanda Ramachar as Agamik of the Muz. Comrs. Office etc. To Dewan's observation:— Kindly submit this to the H.S. Member. The choice made by the R.C Seems to have been an unfortunate one Sd Against para 8 of the petition stating that the M.C. has recommended

NOTE—Contn. sheet.

WD 2293—GPB—10,000—4-5-27

neral and Revenue Secretariat. | File No. 133 of 192 7

Serial No.

a further period of probation to the new Agamik – Kodandaramachari. The Dewan has observed as follows: —

"This is somewhat stultifying, and practical admission of the unsuitability of the candidate".

25) The M. C. proposed extending the period of probation of the new Agamik from 6 months to one year, and his Govt has recorded in G.O. No. 1079 dt 10. 1. 28.

26) Submit. for ~~orders~~ personal orders

M 30. 1. 28. Sd 31/1/28.

27) ~~Secy~~ Member

Pleased send this petition for a further report. If the candidate does not possess the requires qualifications it is desirable to appoint him permanently. The Govt may be asked to obtain the advice of the Committee on Sanskrit Education – of which Mr. Ramaswami is the Chairman – as to for making a Satisfactory Selection

2.2.28

NOTE—Contn. sheet

WD 0324—GPB —60,000—24 5 27

App. F. III—2]

General and Revenue Secretariat. Mug File No. 133 of 1927.

Serial No

28) Draft letter.
BL
2/4/28

29) JDM
WD
3/4

To.
The Mug Comr
No. 1283 & b. 2-28
Forwards the petition of Mg and requests him to obtain the advice of the Committee on Sanskrit Education of which Rajakarya Prasakta, Rao Bahadur M.R. Shamarao is the Chairman for making a Satisfactory selection.

30) Nos 1402 & 1403 presented by the Devan & 2 Members respectively.
Petns from certain Vaikhanasa Agamic men requesting that the Vaikhanasa Agamik now ~~selected~~ appd in the M.C.O. Office may be continued in that Office &c

31) One of the Petns may be sent to the M.C. in Comr's Confl. Memo. & the Report called for asked to be expedited. Draft sent.
WD
BL
14-4-28
1674

32) JDM WD 15/4

WR. -3
No 5953
16665
NOTE.—Contn. sheet
19 4 28

WD 0324—GPB—60,000—24 5 27

General and Revenue Secretariat.

File No. of 192

Serial No.

9 From the Mem Cur. No. C-479 of 27-28 & 19.4.28. States that Pandit Kodanda Ramachar refused to be examined by the Committee of the Sanskrit College and that he may be referred to the latter College, the questions regd in said letter regarding regd to the Palace Dharmadhikaris &c

33) II. members remarks on the M Cr letter

34) I think this is a good suggestion This case may be worked up"

DD M.N.R 19.4.28.

35) Submitted for orders.

DD 20.4.28

(Sd illegible)

36) When were the two appointments of Agamiks first sanctioned? Let me see the G.O. on the subject 4 2014/28.

37) Papers regarding this appt of the two Agamiks are not readily traceable. Both the Agamiks originally appd by the late Rao Bahr A. Sreenivasa Iyengar are dead. Mem file No. 5 of 1896-97 herewith subd shows that the late Pandit Gopal Varadachar who appd much earlier, was confirmed in his appt only in July 1906.

DD 20/4/28

(Sd illegible)

NOTE—Contn. sheet.

WD 0324—GPB—60,000—24-5-27

U 464/27

General and Revenue Secretariat. Mem File No. 133 of 1927-28

Serial No.	
15/621 20.6.28	38) The opinion of the Hyg: Secy may perhaps be obtained as regards the feasibility of the M.C's suggestion to have a panel of Palace Dharmadhikaris 2nd member)
15/636 21.4.28 15/679	39) Yes. Copy of the M.C's letter May be sent 20/4/28
	40) Draft letter to the Hyg: Secy: is submitted. Sd/- 21.4.28
	41) Issued 21/4
10	To. Hygiene Secy O/C # No 1935-Sd 21.4.28 Forwards copy of the M.C's letter & requests his opinion as to the feasibility of the suggestion in Para 2 of his letter Sms
11	From the Hyg: Secy, No. 5473 D/15.6.28 Forwards a copy of the report from the Mag Bakshi, Palace, stating that the suggestion may be accepted.

NOTE—Contn sheet.

Serial No.

provided that all the books relating to the Agama are sent there

It seems that the Pakkas ovanna Olukkaru are not well versed in Agama Shastras and that they will have to furnish their opinion, when called for by referring to the books on the subject. It is feared that there may be delay in obtaining opinion from them when necessary.

As regards the remuneration payable to them it is for consideration whether it may be settled beforehand or left to be decided when occasions arise - sued for orders with reference to [illegible]

[illegible] of the Committee appointed for considering the work of the Pakka Dharmadikkaru & appointed for the disposal of the Agama of the present Agamikkal with the Hon'ble Taken up.

Finance Member

P.T.O

Serial No

It is clear from the report of the Palace Muzrai Bakshi that the Palace Dharmadhikaries do not possess any first hand knowledge of the literature relating to the Agama Shastras or of the practice regarding the ritual prescribed by them. The Dharmadhikaries want to be supplied with books on Agamas and propose to offer their advice on matters about which they are consulted by referring to such books. This is obviously not a satisfactory arrangement.

The alternative of transferring the work to the Palace Dharmadhikaries not being acceptable, I wanted to discuss the question personally with some Pandits at Mysore and so kept the file with me so far. I consulted some of them during the last Dasara and I understand that persons well-~~known~~ versed in the literature and dogma relating to the Agama Shastras are extremely rare, whether in or outside the State, and that it is impossible to induce the few persons who are proficient in the theory and practice of the different systems to accept service in the Office of the Muzrai Commissioner or in the Sanskrit College at Mysore.

The profession of Archaks or of officiators at temple or other religious ceremonies

Note–Contn. Sheet

Serial No.

ceremonies has ceased to be lucrative for a long time past with the result that capable persons no longer take to it and the ~~literature~~ literature relating to it has largely fallen into disuse. Most of those who now pursue this profession simply follow the ~~ritual~~ ritual taught to them without understanding its meaning or significance.

4/ We have a large number of temples and mutts endowed with Government grants and Government in the Muzrai Department exercise supervision over them, and, in some cases, they have also to assume directly the management of these institutions. It is necessar therefore to adopt measures for preserving the methods of worship and of conducting other religious ceremonies, as laid down in the Agama Shastras and as authorised by tradition.

5) We have now the following appointments: ~~in the Sanskrit College, Mysore~~:-

In the Sanskrit College, Mysore.-

Three on Rs 25-3-40 each.
Three on Rs 20-1-25 each.

In the Muzrai Commissioner's Office.-

Two on Rs 30-2-50 each.

There is practically no work for the men employed in the Muzrai Commissioner's Office. Very occasionally, their opinions are asked for

Serial No.

for on matters relating to Mutts or temples and these posts are therefore more or less sinecures. One of the Agamiks was transferred from the Sanskrit College to the Commr's office and it is reported that his qualifications for holding the office are not of a high order. In the Sanskrit College at Mysore, no teacher has been appointed for Saivagama for want of a competen person, and there are now only two teachers and one of even these two is only a senior student. Five out of the six posts are therefore vacant due to the fact that qualified persons are not available and the pay allowed is also very poor.

(iv) The position in this respect is therefore satisfactory neither in the Office of the Muzrai Commissioner, nor in the Sanskrit College at Mysore. I do not think it is quite necessary to attach any Agamiks to the Muzrai Commissioner's Office. What is required is to have a well-qualified staff in the College for teaching all the three systems - Saiva, Vaikhanasa and Pancharatra.- and the work of giving advice on matters relating to Mutts and temple that occasionally arise may well be entrusted to this staff.

(v) No persons profieient in the theory and practice of the different systems of Agamas being available for employment, it is neces-

Note—Contn. Sheet

sary

Serial No.

necessary to select suitable persons and arrange for their instruction in the literature of the respective systems and also for their initiation in all the rites and forms relating to worship and other religious ceremonies concerning Mutts and temples as ~~enforced~~ enjoined by the Shastras and as actually observed in places where the ancient tradition is preserved unimpaired. From my discussion with some Pandits at Mysore I have found that this is the only method possible for obtaining the services of a competent staff or teacners for the Sanskrit College, Mysore and for getting advice which can be regarded as consistent with the Shastras and tradition on religious points of doubt and difficulty for the solution of which Government in the Muzrai Department has occasionally to arrange for.

A knowledge of Naveena-Nyaya and of the system of Vedanta associated with the Agama concerned is an essential qualification for understanding the Agama literature and the connected ritual. Persons who have passed with credit the Vidwat examinations in Naveena-Nyaya and Vedanta, have therefore to be selected for undergoing training in Agama Shastras. We may take three persons for the present - one for each of the three Agamas, Saiva, Vaikhanasa and Pancharatra and they should have passed

Serial No.

the Vidwat examination in Naveena-Nyaya, and the person selected for undergoing training in Saivagama should also have passed the Vidwat examination in Adwita - both parts -, and the persons for training in Vaikanasa and Pancharatra should have passed the Vidwat examination in Visistadwita - both parts.

The President of the Sanskrit College Committee may be required to select the best persons possessing these qualifications and he may make his choice, with a view to get the best recruits, from among those who passed these examinations in the last four or five years. The nominees may be given a scholarship of Rs 40 per mensem for a year which may b prescribed as the period of their training. I think it is necessary to give this rate of stipend as the candidates required should possess high qualifications in Nyaya and Vedanta.

The Board of Sanskrit studies may be requested to prescribe a complete list of books on each of the three systems of Agamas to be studied by the persons under training. These persons will in view of their qualifications, be competent to understand the books to be read by them and all that is necessary is to see that they pursue their studies systematically and apply to scholar

Serial No.

on the staff of the Sanskrit College for the solution of the doubts and difficulties felt in the course of their studies and undergo an examination in the books prescribed. We may request the authorities of the Sanskrit College, Mysore, to arrange for affording this help to the candidates during the period of their training.

The above is for the training of the selected men in the literature relating to the Agamas. It is equally important that they should receive training in the practice regarding worship and other religious ceremonies as actually in force in some important institutions. The candidates may be required to go to the following places and stop about a month at each place to study the rites and forms of worship in vogue there:-

SAIVAGAMA.-

Mysore.-	Trinesvaraswami Temple.	
	Chamundeswari	,,
Nanjangud.-	Nanjundeswara	,,
~~Sringeri~~ Srirangam.-	Jambukeswara	,,
Chidambaram.-	Nataraja	,,
Madura.-	Meenakshi	,,
Rameswaram.-	Rameswara	,,

VAIKHANASA.-

Mysore.-	Lakshmiramanaswami Temple
Tirupathi.-	Venkateswara

(Three or ~~four~~ four other important institutions where this system is followed.)

Note—Contn. Sheet

Serial No.

PANCHARATRA.-

Mysore.-	Krishnadevaru Temple.	
	Varahaswami	,,
Conjeevaram.-	Varadarajaswami	,,
Melkote.-	Narayanaswami	,,
	Narasimhaswami	,,
Srirangam.-	Ranganathaswami	,,

(One or two other places where this system is followed.)

We may write to the authorities of these institutions to afford to the candidates all the assistance they require for observing and studying the practices prevailing there. The candidates should be required to make notes of points observed by them and also submit brief reports of the work done by them at each place. These reports may be submit ted to the scholars who are requested to help the candidates in studying the prescrib ed books.

If the performance of the candidates during the period of their training is satis factory, they may be appointed teachers on Rs 50-5-100 in the Sanskrit College, Mysore. In view of the general and special qualifica tions demanded, it is necessary to offer this scale of pay to attract the best recruits. The permanent men on the staff of the Office of the Muzrai Commissioner or of the College need not be disturbed by the appointment of the new men who may be treated as extra until vacancies

Note–Contn. Sheet

Serial No.

vacancies occur.

The younger members of the families of Archaks of large temples should be compelled to receive training in the Agama classes at Mysore and with a view to induce them to do so, scholarships may be paid to them. A pass in this ~~x~~ course should, after some time, be prescribed as a condition for employment as Archaks and for drawing the emoluments attached to the places. This condition can, however, be strictly enforced only in cases in which the emoluments of the officers can be considered as sufficient remuneration for the Archaks. In other cases of important institutions with insufficient incomes, it may be necessary to add to the emoluments of the offices for inducing qualified persons to hold them. These and other connected points may be considered after the candidates are trained and the Agama classes are given a competent staff of teachers.

I shall be obliged for the views of the Muzrai Commissioner and of the Financial Secretary(Muzrai) on the above proposals.

16.11.25

6 I fully support the above proposals. I

Serial No.

wish to add one or two remarks. I am told that in some places like Sri Perambuthur there are well conducted Agama classes. I believe the Vykhanasa Agama is taught there. Necessary enquiries may be made about the condition of the institution and if profitable, the students selected for training may be asked to undergo a course in one or two of them

Yes will

(b) The students in the Sanskrit College at Mysore taking up the study of Agama are now very few. To afford encouragement for the development of this branch of study, it seems that as a permanent arrangement a few scholarships of the value of Rs 20/- or Rs 25/- should be established in due course for private students also.

We may consider this after we have a Staff of Competent Teachers.

(c) The proposal to ask the younger members of the families of Archaks to undergo training in Agama Theory is a very desirable reform. As competent teachers become available, Agama classes may be opened in other centres also such as Melkote and Belur

We may Consider this later on.

(d) The question of introducing Research Scholarships in this branch of study may also be investigated. It is necessary to collect all literature extant on this subject and standard set of works to be studied and referred to by the ~~students~~.

Yes after we train a few men in this branch of study

NOTE—Contn. Sheet

WD 01714—GPE—30,000—18-4 28

pp. F. III—21 & Management

General and Revenue Secretariat. File No. Sharma of 192

1675

DEWAN'S OFFICE. 7. DEC. 1928 No. 2582

Serial No. 1100

The file is forwarded with compliments to the Muzrai Commissioner for favour of his

~~No. 4134 dated 13-12-28~~ No. C.479/27-28 dated 4/12/28

I am in agreement with the proposal that suitable arrangements should be made to train persons in Agama and that some scholarships may be provided for the purpose. I am not however in favour of the proposal that the persons to be consulted should be the staff of the Mysore Sanskri College as the Muzrai Commissioner has no control over that staff and there is obvious objection to depending on the opinion of low paid officials in matters concerning religious usages who are not subject to ~~mg~~ supervision. As soon as properly trained men are available, I shall replace the men in my Office and see that they are kept fully employed. They will be made to work in the Chamarajendra Vedapathashala in their spare hours.

The Agama classes are maintained at the Cost of the Govt. Muzrai Fund and the staff can be made to work under the M.C. but if he can find all Work at Bangalore for the Agamiks attached to his office the existing arrangement must be continued

4 DEC. 1928

Muzrai Commissioner.

Vide marginal remarks 4.12.28

General and Revenue Secretariat:

File No. 137 of 1927

Serial No.	
	Draft, as per orders, is put up for approval
	20-12-28
	20/12/28
	20/12
	22/12
	27-12-25
	29/12
12	To. m. e., Comp., D.P.I. & Presdt. Sanskrit College, Comi. No 1356-9, dtd. 14-2-25. Passes orders re. training of Pandits in Ayurvedic System.

REPLY
(To be written on this margin.)

OFFICE OF THE
FIRST MEMBER OF COUNCIL.

NOTE.

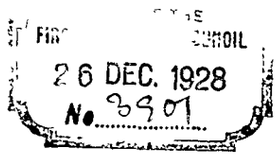
Dated 26th December *192*8

M.193

Has any action been taken on proposals for training a few Pandits in Agama literature and ritual?

26.12.28

Financial(Muz.) Secretary
with compliments.



Serial No.

As per para 7 of Govt 1356-9/Treasy 133-27.12 dated the 21st January 1929 a small error is observed.

As the sanction stands at present, the cost on account of giving training to Pandits in Agamas Sastra should have to be met from State funds, while what is intended is that the charge should be met from the General Revenue Fund.

A Draft circular is submitted for kind approval, and orders

C.C. with some copies 7/2/29. Personal.

WN 7/2

[illegible] 7/2

[illegible] 8/2

with reference to the last two lines unless on the file it is submitted the Govt Secretariat have published as Govt G.O. 55-57 & Part I Supplement dated 31 January 1929. [illegible]

FINANCIAL SECRETARY
8 FEB. 1929
No 2959.

General and Revenue Secretariat

Mez File No. 133

App. F. III–

of 1927

Serial No.	
	orders G.O. 11/2-7 11/2
30-7 12-2	28 11/2
	28 11/2
	12.2.29
	Doon- 28 12/2
13.	To the Compiler Mysore Gazette. No. 1616 & 16. 2–29. Forwards for erratum for publication ~~in~~ Changing Govt Muz Fund Budget into Genl Muz Fund Budget in para 7 of the G.O. in
	Petn from Rangachalla and others of Bangalore offering certain suggestions for modifying Govt Nos 1356-7 Muzrai 133-27. & dated the 21st January 1929 ~~re~~ from orders about training Pandits in Agama Sastra
	Petn from Sri Ramachar and others of Mulbagal offering certain suggestions for modifying the Govt orders issuing [illegible]

Serial No.	
	Relevant Training Pandal in Agama Sastra
14	Letter No 1186/28 G dated the 7th March 1929 from the Treasury Comptroller suggesting certain modifications in the GO dated 21st January 1929 re training in Agama Sastra & requested for orders GG, 22/3/29 (1) The first of representation of the Agama Mandali forwarded in the May 1st with the recommendation contained therein for consideration (2) The representation from the Secy of the Sivagama Abhivruddhi Sabha Bangalore do not seem to require consideration (3) It seems to consider that it is the inherent privilege of those born in the Agamic families to study Agama Sastras. and that Advaita, Visishtadwaita and Nyayasastra Can in no way bar the study of Agama Sastras for privileges detailed in para 15 of the petition

Serial No.

5844

A

subjects which should be studied by a scholar in Assam and Moulvi schools to be opened for the benefit of the children belonging to Assamese families.

1st Member 28/3/23

A- This will be done later on

Mrs 25/3/25

D 26/3

P. V. D.

Needed for instructions as to the further action if any, that has to be taken on the suggestions contained in the Deputy Commr's letter dated 7th March 1923 on file

C.S. 30/3/23

LWS 30/3

Orders have been passed on the recommendation of 7/3/23 on the representation of the Assam Mandali in the Council of State on Assamese Students

6022

1st Member 28/3

The M C may be requested to consult the President of the Servant Cole committee on this suggestion. The 30/3

NOTE – Contn. sheet

WD 021—GPB—30,000—21-8-28

1887

General and Revenue Secretariat | Mug File No 133 | App. F. III—2] of 192 7

Serial No.

Memo of Mahamahopadhyaya Pandit Rathnam Lakshmipurami Srinivasachar, Panchayat of the Sanskrit would be useful

Mul, 1.4.29

Don, 1/4

WD 1/4

Submitted for orders

GB 3/4/29

WD 4/4

15 To The Inspector C No 2186 5/8-4-29. Requests him to consult the President of the Sanskrit-college Conrtee on the suggestions & submits a further report in the

WD 12/4

Petn dated 6.5.29 from Sri Subrahmanya Dikshit Narasapur Village, Malur Taluk praying for a modification of the G.O. recently issued about the training of Pandits in Agama Sastra

NOTE—Contn. sheet

WD 021—GPB—30,000—21 8 28

Serial No.

17 The previous petitions on the same subject were forwarded to the Irrigation Commissioner for report in consultation with the President of the Lawrence College Committee & others (SC 15 on file)

C/4 If approved this may also be forwarded in continuation for report & list sent for consideration & advice.

CL
15/5/29

LW
15/5

DR
15/5

17 To Irrig Comm vide 15/16 5/16 5 C/ Issued 16 & 2 copies for & for

LW
15/5

WD 01684—GPB—30,000—20 4-29

To
The First Councillor of
The Govt of H.H. the Maharaja of
Mysore
Bangalore

The compliments of the
Secretary
Mysore
19.5.29

॥ ಶ್ರೀ ॥

ಆಗಮತ್ರಯ ಮಂಡಲೀಸಭಾ, ಮೈಸೂರು.

1929 ನೇ ಇಸವಿ ಮೇ ಮಾಹೇ ತಾ॥ 12ಕ್ಕೆ ಸರಿಯಾದ ಶುಕ್ಲನಾಮ ಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೪ ಭಾನುವಾರದಲ್ಲು, ಮೈಸೂರು ಸೊಪ್ಪಿನಕೊಳದ ಬೀದಿಯಲ್ಲಿರುವ ವೇ॥ ಬ್ರಂ॥ ಆಗಮಿಕರು ಸುಂದರದೀಕ್ಷಿತರ ಮನೆಯಲ್ಲಿ ಮೈಸೂರು ನಂಜನಗೂಡು, ಚಾಮರಾಜನಗರ, ಶಿವಗಂಗಾ ಮುಂತಾದ ನಗರವಾಸಿಗಳಾದ ಶೈವವೈಷ್ಣವ ಪಾಂಚರಾತ್ರೀಯರಾದ ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಕರುಗಳು ಸಭೆಶೇರಿ ನಡೆಸಿದ ಜನರಲ್ ಮೀಟಿಂಗ್—

ಸಭೆಯ ಉದ್ದೇಶ್ಯ

ಈಚಿಗೆ ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಕರುಗಳ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿಗೋಸ್ಕರ ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಪಾಠಶಾಲೆಯಲ್ಲಿ, ಆಗಮದ ಪ್ರೌಢ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ, ವಿದ್ವಾಂಸರನ್ನು ತರಪೇತುಮಾಡಿ, ಮುಂದೆ ಅವರುಗಳನ್ನು ಉಪಾಧ್ಯಾಯರನ್ನಾಗಿ ಅಂಗೀಕರಿಸುವುದಾಗಿ ಮಾಡಿರುವ 1929 ನೇ ಜನವರಿ 21 ನೇ ತಾರೀಖಿನ ಮು॥ ನಂಬರು 1356-9-133-27-12 ಮರ್ಕುಮ್ಮಿನ ಗೌರ್ನಮೆಂಟು ಪ್ರೊಸಿಡಿಂಗ್ಸಿನ ವಿಚಾರದಲ್ಲಿ ಆಗಮತ್ರಯ ಮಂಡಲಿಯವರಿಗೆ ಈಗ ಉಂಟಾಗಿರುವ, ಮುಂದೆ ಉಂಟಾಗಬಹುದಾದ ಸಾಧಕ, ಬಾಧಕಗಳನ್ನು ವಿನಯಪೂರ್ವಕವಾಗಿ ಸರ್ಕಾರದವರಲ್ಲಿ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡು, ಸರಿಯಾದ ಏರ್ಪಾಡು ಮಾಡಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುವದೇ ಸಭೆಯ ಮುಖ್ಯ ಉದ್ದೇಶ್ಯವಾಗಿದೆ

ಈ ಸಭೆಗೆ ಶ್ರೀಮದಿತ್ಯಾದಿ ವೇ॥ ಬ್ರಂ॥ ಚಾಮುಂಡೀಪೆಟ್ಟೆದ ಆಗಮಿಕರು ಏಕಾಂಬರದೀಕ್ಷಿತರು ಸಭಾಧ್ಯಕ್ಷರಾಗಿ ಇರಬೇಕೆಂದು ಮೈಸೂರು ಶ್ರೀ ಪ್ರಸನ್ನಕೃಷ್ಣಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮತ್ ರಂಗಸ್ವಾಮಿ ಭಟ್ಟರವರು ಸೂಚಿಸಿದ್ದನ್ನು ಮೈಸೂರು ಶ್ರೀ ಲಕ್ಷ್ಮೀರಮಣ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮತ್ ಶ್ರೀನಿವಾಸಭಟ್ಟರು, ಚಾಮರಾಜನಗರದ ವೇ॥ ಬ್ರಂ॥ ಆಗಮಿಕರು ಇಂದ್ರಶೇಖರ ದೀಕ್ಷಿತರು ವಗೈರೇರು ಅನುಮೋದಿಸಿದ ಪ್ರಕಾರ ಶ್ರೀಮತ್ ಏಕಾಂಬರದೀಕ್ಷಿತರವರು ಸಭಾಧ್ಯಕ್ಷ ಪದವನ್ನ ಅಲಂಕರಿಸಿದರು. ಅನಂತರದಲ್ಲಿ ಸಭಿಕರ ತಿಳುವಳಿಕೆ ಬಗ್ಗೆ ಸರ್ಕಾರದವರ ಪ್ರೊಸಿಡಿಂಗ್ಸ್ ವಿವರವಾಗಿ ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ನೆಲಮಂಗಲದಿಂದ ಬಂದಿದ್ದ ಶಿವಗಂಗಾ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮತ್ ಗಂಗಾಧರ ದೀಕ್ಷಿತರಿಂದ ಓದಲ್ಪಟ್ಟು ವಿಶದೀಕರಿಸಲ್ಪಟ್ಟಿತು.

ಚರ್ಚಿತವಾದ ವಿಷಯಗಳು

ಅನಂತರದಲ್ಲಿ ಸರ್ಕಾರದವರು ಏರ್ಪಡಿಸಿರುವ ಕ್ರಮಗಳ ವಿಷಯದಲ್ಲಿ ಇರತಕ್ಕ ಅನಾನುಕೂಲತೆಯನ್ನು ಕುರಿತು, ದೀರ್ಘವಾದ ಉಪನ್ಯಾಸವು ಬ್ರಂ|| ಶ್ರೀ॥ ಆಗಮಿಕ ರಂಗಸ್ವಾಮಿಭಟ್ಟರವರಿಂದ ಮಾಡಲ್ಪಟ್ಟಿತು. ಉಪಸ್ಯಾಸದ ಸಾರಾಂಶ ವೇನೆಂದರೆ—ಪ್ರಕೃತದಲ್ಲಿ ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಗೌರ್ನಮೆಂಟಿನವರು ಆಗಮತ್ರಯದವರ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿ ಯನ್ನು ಬಯಸಿ, ಇವರ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ಹೇರಳವಾದ ದ್ರವ್ಯವನ್ನು ಖರ್ಚುಮಾಡಿ ಇದಕ್ಕೊೀಸ್ಕರ ಪಾಠಪ್ರವಚನಗಳಿ ಗಾಗಿ ಪಂಡಿತರುಗಳನ್ನು ಏರ್ಪಡಿಸುವದಾಗಿ ಪ್ರಯತ್ನಪಟ್ಟಿರುವುದು ಆಗಮತ್ರಯದವರ ಭಾಗ್ಯೋದಯವೆಂದೇ ಭಾವಿಸುತ್ತೇವೆ. ಆದರೆ ಈಗ ಉಪಾಧ್ಯಾಯರಾಗತಕ್ಕವರ ವಿದ್ಯಾಪರಿಶ್ರಮವಿಷಯದಲ್ಲಿ ಸರ್ಕಾರದವರು ಸರಿಯಾದ ಏರ್ಪಾಡು ಮಾಡಿರುವದಿಲ್ಲ ವೆಂಬುವದೇ ನಮ್ಮಗಳ ಕೊರತೆಯಾಗಿದೆ. ಶೈವಾಗಮದ ವಿಚಾರದಲ್ಲಿ ಈ ಮತಾನುಯಾಯಿಗಳು ಬೋಧಾಯನಸೂತ್ರಾ ನುವರ್ತಿಗಳಾಗಿಯೂ, ಶೈವಾಗಮಧರ್ಮಸ್ರವಿಷ್ಣರಾಗಿಯೂ ಇದನ್ನು ಅನುಮೋದಿಸುವ ಶ್ರೀಕಂಠಭಾಷ್ಯವನ್ನು ಪ್ರಾಮಾಣ್ಯ ವಾಗಿ ಅಂಗೀಕರಿಸುವರಾಗಿಯೂ ಇರುತ್ತಾರೆ. ಇದು ಶೈವ ವಿಶಿಷ್ಟಾದ್ವೈತಸಿದ್ಧಾಂತಕ್ಕೆ ಅನುಗುಣ್ಯವಾಗಿ ಇದೆ. ಇದು ಏನಹಾ ಶೈವಾಗಮಕ್ಕೆ ವಿಶೇಷ ಪ್ರಾಮಾಣ್ಯವನ್ನು ಅಂಗೀಕರಿಸದೇ ಇರುವ ಭಾಷ್ಯಪರಿಜ್ಞಾನವುಳ್ಳವರಿಂದ ನಮಗೆ ಯಾವ ಪ್ರಯೋಜನವೂ ಆಗುವದಿಲ್ಲವಾದುದರಿಂದ ಮತ್ತು ಶೈವಾಗಮಿಕ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಅತ್ಯವಶ್ಯಕವಾಗಿರುವ ವೇದಾಂತಶಾಸ್ತ್ರದ ಪರಿಜ್ಞಾನದ ಅಂತಸ್ಥಿನವರಿವಿಗೆ ಆಗಬೇಕಾದ ಇತರ ಅಂದರೆ ಪೂಜಾವಿಧಾನ ಮಹೋತ್ಸವಾದಿಗಳು, ಪ್ರತಿಷ್ಠಾವಿಧಾನ, ಸಿದ್ಧಾಂತನ್ಯವಸ್ಥೆ, ಮಂತ್ರರಹಸ್ಯಗಳು, ಮುದ್ರಾಲಕ್ಷಣ, ಇತ್ಯಾದಿ ವಿಷಯಗಳ ಪರಿಜ್ಞಾನಾವಶ್ಯಕತೆ ಉಂಟಾಗಬೇಕಾಗು ವುದರಿಂದ ಈ ಭಾಗಗಳಲ್ಲಿ ಪರಂಪರೆಯಾಗಿ ಆಗಮಶಾಸ್ತ್ರಪರಿಜ್ಞಾನವುಳ್ಳವರಾಗಿ ದೀಕ್ಷಿತರಾಗಿ ಮಂತ್ರರಹಸ್ಯಗಳನ್ನು ತಿಳಿದು, ಉಪದೇಶಕ್ಕೆ ಅರ್ಹತೆಯುಳ್ಳವರನ್ನು ನೇಮಿಸಿದ್ದೇ ಆದರೆ ನಮ್ಮ ಬಾಲಕರುಗಳಿಗೆ ಸರಿಯಾದ ಪ್ರಯೋಜನವು ಲಭಿಸಿದಂತೆ ಆಗು ತ್ತದೆಯೆ ವಿನಹ ಕೇವಲ ಭಿನ್ನವೇದಾಂತ ಮತ್ತು ನಮಗೆ ನಿಷ್ಪ್ರಯೋಜನವಾದ ಸಾಂಖ್ಯ ಶಾಸ್ತ್ರದ ಪರಿಶ್ರಮತ್ವವುಳ್ಳ ಪಂಡಿತ ರನ್ನು ನೇಮಿಸಿದರೆ ಪ್ರಯೋಜನವಾಗಲಾರದು. ಆಗಮಶಾಸ್ತ್ರದಲ್ಲಿ ಪರಿಶ್ರಮವುಳ್ಳವರು ಸಿದ್ಧವಾಗಿದ್ದರೂ ಮೇಲ್ಕಂಡವರನ್ನು ಶೈವಾಗಮದಲ್ಲಿ ಉಪಾಧ್ಯಾಯರಾಗಲು ಅಲ್ಪಕಾಲಾವಧಿಯನ್ನು ಕೊಟ್ಟು ಆಯಾಯ ಶಿವಾಲಯಗಳಲ್ಲಿ ತರಪೇತಾಗಲು ವಿಧಿಸಿರುವದು ನಿಷ್ಪ್ರಯೋಜನಕಾರಿಯಾಗಿರುವುದಲ್ಲದೆ ನಾಲ್ಕಾರು ವರುಷ ವ್ಯಾಸಂಗಮಾಡಿದರೂ ಉಪಾಧ್ಯಾಯರಾಗಲು ಸಾಧ್ಯವಾಗದಿರುವ ಏರ್ಪಾಡು ಎಂದಿಗೂ ತೃಪ್ತಿಕರವಾಗಿರುವುದಿಲ್ಲ.

ವೈಖಾನಸವಿಚಾರದಲ್ಲಿ ವಿಜ್ಞಾಪಿಸುವುದೇನಂದರೆ—ಈ ಸಂಪ್ರದಾಯಾನುವರ್ತಿಗಳೂ ಅವರ ಮತತತ್ವಗಳನ್ನು ಒಳ ಗೊಂಡಿರುವ ಶ್ರೀ ಲಕ್ಷ್ಮೀವಿಶಿಷ್ಟಾದ್ವೈತ ಭಾಷ್ಯವನ್ನು ಪ್ರಾಮಾಣ್ಯವಾಗಿ ಅಂಗೀಕರಿಸಿರುತ್ತಾರೆ.

ಇವರಿಗೆ ಮುಖ್ಯವಾದ ವೈಖಾನಸಸೂತ್ರಗಳ ಪರಿಶ್ರಮತ್ವವು ಮತ್ತು ವೈಖಾನಸಮಂತ್ರಪ್ರಶ್ನ, ದೇವಾಲಯಸಂಬಂಧ ವಾದ ಮಹೋತ್ಸವಪ್ರತಿಷ್ಠಾಂತಪ್ರಯೋಗಗಳು—ಇದಕ್ಕೆ ಮೂಲಭೂತವಾದ ಅತ್ರಿಮರೀಚ್ಯಾದಿ-ಸಂಹಿತೆಗಳ ಪರಿಶ್ರಮವು ಅತ್ಯಂತ ಆವಶ್ಯಕತೆ ಇದೆಯೇ ವಿನಹ— ನವೀನನ್ಯಾಯ ಇತರಭಾಷ್ಯಗಳ ಪರಿಶ್ರಮವುಳ್ಳವರ ಉಪಾಧ್ಯಾಯತ್ವವು ಪ್ರಯೋ ಜನವಾಗಲಾರದು. ಅಲ್ಲದೆ ಪ್ರಕೃತದಲ್ಲಿ ಮೇಲ್ಕಂಡ ಭಾಗಗಳೆಲ್ಲಾ ಸಂಪೂರ್ಣ ಪರಿಶ್ರಮವುಳ್ಳ ವೈಖಾನಸೀಯ ಘನ ವಿದ್ವಾಂಸರು ಸಿದ್ಧವಾಗಿದೊರಕುತ್ತಿರುವಲ್ಲಿ-ಅನ್ಯಸಂಪ್ರದಾಯಾನುಯಾಯಿಗಳಾಗಿಯೂ, ನೂತನವಾಗಿ ವೈಖಾನಸಶಾಸ್ತ್ರವನ್ನು ಅಭ್ಯಸಿಸಲು ಪ್ರಾರಂಭಿಸಿತಕ್ಕವರನ್ನು ಉಪಾಧ್ಯಾಯರನ್ನಾಗಿ ನೇಮಿಸುವದು ನ್ಯಾಯವಾಗಿಲ್ಲ ಮತ್ತು ಧನವ್ಯಯವೂ, ಕಾಲ ವಿಳಂಬವೂ ಆಗುವದಕ್ಕೆ ಕಾರಣವಾಗುತ್ತೆ.

ಪಾಂಚರಾತ್ರವಿಚಾರದಲ್ಲಾದರೋ—ಸಾಧಾರಣವಾಗಿ ಮೈಸೂರು ದೇಶದಲ್ಲಿ ಇರುವ ಒಂದೊಂದು ದೇವಾಲಯಗಳಲ್ಲಿ ಒಂದೊಂದು ಸಂಪ್ರದಾಯದವರು ಕೃಷ್ಣಯಜುಶ್ಶಾಖಿಗಳಾಗಿಯೂ, ಶುಕ್ಲಯಜುಶ್ಶಾಖಿಗಳಾಗಿಯೂ ಒಂದೊಂದು ಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿ ಅಂದರೆ—ಮೇಲುಕೋಟೆಯಲ್ಲಿ ನಾತ್ವತಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿಯೂ—

ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ವಾದ್ಮ ಸಂಹಿತಾಪ್ರಕಾರವಾಗಿಯೂ ಮೈಸೂರಿನಲ್ಲಿ ಈಶ್ವರಸಂಹಿತಾಪ್ರಕಾರವಾಗಿಯೂ, ಕಂಚಿಯಲ್ಲಿ ಜಯಾಖ್ಯಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿಯೂ, ಶ್ರೀರಂಗದಲ್ಲಿ ವಾರಮೇಶ್ವಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿ ಇದ್ದು ಪೂಜಾದಿಗಳು ನಡೆಯುತ್ತಿವೆ. ವಾಂಙರಾತ್ರ ಉಪಾಧ್ಯಾಯರಾಗತಕ್ಕವರಿಗೆ ಮೇಲ್ಕಂಡ ಎಲ್ಲಾ ಸಂಹಿತೆಗಳ ಪರಿಶ್ರಮವು ಇವುಗಳ ಸಕಲ ಪ್ರಯೋಗಗಳ ಪರಿಶ್ರಮವೂ, ಆಗಬೇಕಾಗಿರುವದಲ್ಲದೆ ಶುಕ್ಲಯಜುಶ್ಶಾಖಿಗಳು ತಮ್ಮ ಸಕಲ ಕರ್ಮಗಳಲ್ಲಿ ಉಪಯೋಗಿಸುವ ಶುಕ್ಲಯಜುರ್ವೇದ ಮಂತ್ರಗಳ ಸಂಪೂರ್ಣ ಪರಿಶ್ರಮವು ಅತ್ಯವಶ್ಯಕವಾಗಿ ಇದೆ. ಮತ್ತು ವಾಂಜಾರಾತ್ರ ಮತೀಯರಿಗೆ ದೀಕ್ಷಾಬದ್ಧರಲ್ಲದ, ಸ್ವಮತೀಯರಲ್ಲದ, ಸ್ವಶಾಖೆಯವರಲ್ಲದವರಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಲು ಶಾಸ್ತ್ರವು ಅನುಕಾಶಕೊಡುವುದಿಲ್ಲವಾದ್ದರಿಂದ ಇವರುಗಳು ಅನ್ಯರಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸಮಾಡಲು ಸಮ್ಮತಿಸುವದಿಲ್ಲ. ಇದಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಪುಸ್ತಕಗಳು ಇತರರಿಗೆ ಸಿಕ್ಕುವಂತಿಲ್ಲ. ಪ್ರೈವೆಟ್ ಲೈಬ್ರರಿಗಳಲ್ಲಿ ಅಡಗಿ ಇವೆ. ಮೇಲ್ಕಂಡ ಅನಾನುಕೂಲವಿರುವದ್ದರಿಂದ ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ನಮ್ಮ ಬಾಲಕರ ವಿದ್ಯಾಭಿವೃದ್ಧಿ ವಿಷಯದಲ್ಲಿ ಏರ್ಪಡಿಸಿರುವ ವಾಠಶಾಲಾಕ್ರಮಗಳು ಸರಿಯಾಗಿ ವ್ಯವಸ್ಥೆಯಾಗಬೇಕಾದರೆ ಅವಸರಪಡದೆ ಆಗಮತ್ರಯ ಮಂಡಲಿಯವರಲ್ಲಿ ಮುಖ್ಯರಾದವರನ್ನು ಕರಸಿಕೊಂಡು ಕಮಿಟಿ ಮಾಡಿ ನಮ್ಮ ಕುಂದುಕೊರತೆಗಳನ್ನೆಲ್ಲಾ ಸರ್ಕಾರದವರ ತಿಳಿವಳಿಕೆಗೆ ತೆಗೆದುಕೊಂಡು ನಮ್ಮಗಳ ಅಭಿವೃದ್ಧಿಗೋಸ್ಕರವೇ ಏರ್ಪಡಿಸಿರುವ ವಿದ್ಯಾಭಿವೃದ್ಧಿ ಕ್ರಮವನ್ನು ಶಾಶ್ವತಪಡಿಸಿಕೊಡಬೇಕೆಂದು ಸಾರ್ಥನೆಯಾಗಿ ಇದೆ

ಮೇಲ್ಕಂಡ ಉಪನ್ಯಾಸವು ನಡದನಂತರ ಅಲ್ಲಿದ್ದ ಸಭಿಕರೆಲ್ಲಾ ಈ ಅಭಿಪ್ರಾಯವನ್ನು ಅನುಮೋದಿಸಿ ಇದೇ ವಿಷಯದಲ್ಲಿ ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರಲ್ಲೂ, ಘನ ಸರ್ಕಾರದವರಲ್ಲೂ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡು ಇದರಂತೆ ಕಮಿಟಿ ಏರ್ಪಡಿಸಿ ಎಲ್ಲರಿಗೂ ಅನುಕೂಲವಾಗುವಂತೆ ಸಹಕರಿಸಿ ಕಾರ್ಯಾಡಬೇಕೆಂದು ನಿರ್ಧರಿಸಲ್ಪಟ್ಟಿತು. ನಂತರ ಸಭಿಕರೆಲ್ಲರೂ ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಶ್ರೇಯಃಪ್ರಾರ್ಥನಾರೂಪವಾದ ಮಂಗಳ ಶ್ಲೋಕವನ್ನು ಹೇಳಿ ಜಯಧ್ವನಿಯೊಡನೆ ಸಭೆಯು ಮುಕ್ತಾಯಗೊಂಡಿತು

ಶ್ರೀ ಚಾಮುಂಡೀಬೆಟ್ಟದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಏಕಾಂಬರ ದೀಕ್ಷಿತರು ಪ್ರೆಸಿಡೆಂಟರಾಗಿಯೂ, ಮೈಸೂರು ತ್ರೀ ಪ್ರಸನ್ನ ಕೃಷ್ಣಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮತ್ ರಂಗಸ್ವಾಮಿ ಭಟ್ಟರವರು ವೈಸ್ ಪ್ರೆಸಿಡೆಂಟರಾಗಿಯೂ, ಚಾಮರಾಜನಗರದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಸುಬ್ರಾಯದೀಕ್ಷಿತರವರು ಮತ್ತು ವೇ||ಬ್ರಂ|| ಚಂದ್ರ ಶೇಖರ ದೀಕ್ಷಿತರನ್ನು ಸೆಕ್ರಿಟರಿಯವರನ್ನಾಗಿಯೂ ನೇಮಿಸಲ್ಪಟ್ಟಿತು.

ಕಾರ್ಯನಿರ್ವಾಹಕಮಂಡಲಿ ಸದಸ್ಯರು

ಮೈಸೂರಿನಲ್ಲಿ ಇರುವ ವೇ|| ಬ್ರಂ|| ಸುಂದರದೀಕ್ಷಿತರು, ಮೈಸೂರಿನಲ್ಲಿ ಇರುವ ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮತ್ ವೈಛಾನಸದ ತ್ರಿನಿವಾಸ ಭಟ್ಟರು, ಮೈಸೂರು ತ್ರಿಣೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಚೌಡದೀಕ್ಷಿತರು. ನಂಜನಗೂಡು ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ನಂಜುಂಡಸ್ವಾಮಿ ದೀಕ್ಷಿತರವರು, ನಂಜನಗೂಡು ಶ್ರೀ ಅಮ್ಮನವರ ಸನ್ನಿಧಿ ವೇ|| ಬ್ರಂ|| ನಂಜಪ್ಪದೀಕ್ಷಿತರವರು, ನಂಜನಗೂಡು ವೇ|| ಬ್ರಂ|| ಹುಲ್ಲಹಳ್ಳಿ ಸುಬ್ರಾಯ ದೀಕ್ಷಿತರವರು, ನಂಜನಗೂಡು ವೇ|| ಬ್ರಂ|| ಶಾಮಣ್ಣ ದೀಕ್ಷಿತರವರು, ಮೇಲುಗೋಟೆ ಅರ್ಚಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮತ್ ಈಶವಭಟ್ಟರವರು, ಕಳಲೆ ಆ| ವೇ|| ಬ್ರಂ|| ಲಕ್ಷ್ಮೀಕಾಂತ ಭಟ್ಟರವರು, ಶ್ರೀರಂಗಪಟ್ಟಣದ ಅರ್ಚಕರು ವೇ|| ಬ್ರಂ|| ಲಕ್ಷ್ಮಣಭಟ್ಟರವರು. ನೆಲಮಂಗಲದಲ್ಲಿ ಇರುವ ಶಿವಗಂಗಾ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಗಂಗಾಧರ ದೀಕ್ಷಿತರು.

ಆಗಮಿಕ ಏಕಾಂಬರ ದೀಕ್ಷಿತ್ ಚಾಮುಂಡಿ ಬೆಟ್ಟ ಪ್ರೆಸಿಡೆಂಟರವರು.
ಆ. ರಂಗಸ್ವಾಮಿ ಭಟ್ಟರು ವೈಸ್ ಪ್ರೆಸಿಡೆಂಟರವರು.
ಚಂದ್ರಶೇಖರ ದೀಕ್ಷಿತರು
ಆಗಮಿಕ ಸುಬ್ರಾಯ ದೀಕ್ಷಿತರು } ಸೆಕ್ರೆಟರಿಗಳು.

ಕೆ. ಎಸ್. ನರಸಿಂಹಯ್ಯ ಪ್ರೆಸ್, ಮೈಸೂರು

Serial No.

95

7175

Reference:- Petition by the Agamadhya Mandali Sabha, Mysore.

Similar representations on this subject have been received already and there is nothing new in this petition. It, however, professes to voice the views of a meeting at which representatives of the three Agamas are stated to have been present. We will, therefore, consider the views expressed in it and see what value should be attached to them.

There is no intention whatever to depart in any respect from established custom in regard to rites and rituals in Hindu institutions. I have consulted a number of pandits and they have given me to understand that persons possessing scholarship in Agama Shastras are extremely rare, especially so in Mysore. Efforts made to get teachers for giving instruction in the three Agamas in the Sanskrit College, Mysore, have been in vain. It is, therefore, become necessary to select a few ~~deserving~~ Qualified persons and give them training in these Shastras so that they will be competent to teach boys who take up the profession or officiating as Archaks in future.

The persons selected for undergoing the training should also possess recognised scholarship in the respective Vedanta ~~Shastras~~ Systems or at least some knowledge of Nyaya, it is not possible to understand the said ~~Shastras~~ Systems. It is for this reason that

NOTE—Contn. sheet

General and Revenue Secretariat | File No | of 192 .

Serial No.

a pass in the Vinayat Examinations in the respective Vedanta Systems and Yaja has been prescribed as a qualification for the persons to be selected for undergoing training in Agama Shastras. I do not think it is possible to relax this condition. Our aim is to appoint to places of Archakas persons who, from their general scholarship and Special acquaintance with the literature of Shastras, can command regard.

dealing with Agamas

The petition may be sent to the Inspector Commissioner with the request that he may obtain the opinion of the Board of Sanskrit Studies on the representations made in it. As already received, it is necessary that the persons selected for undergoing training should be Vinayat Vedantins and Yaja Dikshitas. In addition they should study any other literature bearing upon their respective Agamas, which the Board may be requested to advise. Initiation in Agama Shastras has to be entrusted to persons who possess the necessary learning and in addition to these Shastras themselves in them no one point which the writer wishes to emphasise is that the initiation in the Agama Shastras should be by persons who have themselves been initiated. In this connection should be consulted with, the Board may be requested to advise whether the Archakas should be initiated and thus equipped with the qualification also for imparting instruction in Agama Shastras. If there are no persons who possess this qualification for selection for undergoing training in the Agama Shastras, steps should be taken to

NOTE—Contn. sheet

and Revenue
tariat

File No

of 192

Serial No.

and give them the necessary training for the purpo
If, however, this is not possible, the alternative
of initiating those who possess the qualifications
for becoming competent teachers am of Agama Shastras,
has to be considered and how this may be arranged for
is a point on which the Board may be requested to
advise. It is suggested that, if the Board has no
objection, it might also obtain the views of eminent
scholars like Mahavidvan Panditha Ratnam Maha Mahopad-
yaya Lakshmipuram Srinivasacharya, Mahavidvan Maha
Mahopadhyaya Vidyanidhi Virupaksha Sastri and Maha-
vidvan Mimamsa Ratnam Vydhyanatha Sastri.

Financial Secretary with compliments.

Camp Mudigere—

NOTE -Contn. sheet

WD 021—GPB—30,000—21-8 28

and Revenue
Secretariat

File No.

of 192

Serial
No.

19 To The Income Comm.
No. 2689 of 30 s 27
In a representation from the
Agumentang Immidate Asst's
re- request to late
opinion of the Dy Com. dis
Trichi on - Ra. -

WD 01684—GPB—30,000—20-4-29

REPLY

(To be written on this margin.)

OFFICE OF THE FIRST MEMBER OF COUNCIL.

NOTE.

Dated 20th July 1929

M.37.

22

Irrig 183-27-20 1906

99 Have we not heard from the Muzrai Commissioner in regard to the further action to be taken for training persons for teaching Agama classes? If not, please send a reminder to him. This matter has been pending long and its disposal has to be expedited.

(illegible)
20/7/29

Financial Secretary with compliments.

(illegible)

xx

The report called for from the Muzrai Commr on the subject has not yet been received & ltr No 98 reminder to the Muzrai Commr is issued for

a/hl
23/7/29 (illegible) 23/7

(illegible)
23/7

Serial No.

To Mag Cam
D.O No 172 of 25-7-29
Invites reference to above

Per dated 12 8 1929. from the Agamik Gangadhara Dheekshit of Sivaganga. ~~praying~~ offers certain suggestions to the recent G O passed in connection with the teaching of Agama classes & 10th & similar per was received from the petitioner & others, & was forwarded to the Mag Cam, requesting him to consult the Pandits of Sanscrit College & matter & to submit a report, which is awaited.

If approved the present petition will be kept in the file & the report awaited.

Sw 27/8/29 In his letter of 1/2nd August 29 the Mag Cam has promised a final report after hearing from the Presidents of the Board of Sanskrit Studies & examrs in Mysore. If approved the present petition etc will also be forwarded to Mag Cam & the facts intimated to the petitioner.

Mag Cam 27/8 — 28/8

24/8

Bfb Sealed for effect
24/8/29
26/8

Note—Contn Sheet

Serial No.

21 Letter No 1186/29 dated the 30th Nov / 5th Dec 1929 from the Inwy rai Cantoo in support requesting sanction to (a) the selection of Vidwans (1) Venkatasubbiah Sreeniva Easting for training in Saivagama, (2) of K Srinivasa Rangachar in Paushkaragama & Jnana and (3) C Tirumalachar in Vaikhanasagama; (b) the syllabus of studies for this training received from the Examination Board; (c) the prescribing of the book entitled "Lakshmi-vishista Pancha Bodhya" as one of the books to be studied by the Vaikhanasa Agama students ~~with a view to Diksha~~ (d) the appointment of Brahmasri Chandrasekhara Bhatta of Chamarajanagar as the Saivagama teacher, of Brahmasri Bhashyam Bhattar of Nagamangala as teacher of Vaikhanasagama on a pay of Rs 30/- each per mensem and the;

WD 01684—GPB—30,000—20-4-29

General and Revenue Secretariat | File No. 132 of 192

Serial No.

of Ramachandra Bhattar as the Panchavarshapana teacher in the College as such, his present pay of Rs 25/- plus Rs 30/- per mensem and

(e) to give effect to the above proposals with effect from the 1st June 1930 the charge being met from the provision made therefor in the current years budget estimates of the Mysore Muzrai Fund

Submitted for orders

GB,
27/12/29

(Illegible)

11/12

7892
12/12

110 The Muzrai Commissioners proposals are well-considered and may be approved

1st member

27/12/29

An important step has been taken in this direction by H.H. the Maharaja

27/12

111) I agree with the Financial(Muzrai) Secretary. The recommendations contained in the Muzrai Commissioner's letter dated 30th November 1929 which may be read in extenso in the preamble of the order to be passed, may all be approved. The Muzrai Commissioner may be requested

3740

Note—Contn. Sheet

Serial No.

requested to give prompt effect to the proposals sanctioned. It is necessary to arrange for the supervision of the training in the respective Agama Shastras of the three selected persons and this work of supervision has to be entrusted to Pandits of high scholarship and ~~wide~~ reputation The supervision of the studies of the person selected for training in Saiva Agama may be entrusted to Maha-Vidwan Mahamahopadhyaya Vidya-nidhi Virupaksha Sastri and of the two persons selected for training in Pancharatra ~~and~~ Agama and Vaikhanasa Agama to Mahavidwan Panditha-Ratnam Maha-Mahopadyaya Laksmipuram Srinivasachary if these scholars are willing to undertake this duty. The former ~~is~~ may be paid Rs 30 per mensem and the latter Rs 50 per mensem. The President of the Maharaja's Sanskrit College Committee may be requested to fix the period during which the three selected persons should pursue their studies under the guidance and instructions of the two Pandits referred to above and the remuneration of the latter may be paid ~~to them~~ for the period thus fixed. The provision necessary for giving effect to this arrangement from next year will be made in the budget of the General Muzrai Fund.

Muzl
9/11/27

112 Secretariat

Note—Contn. Sheet

General and Revenue Secretariat. File No. 133 of 1927

Serial No.

13 Draft EO dated for Executive Council, 21/12/29

114

WD 066—GPB—30,000—26-7-29

NOTE—Contn. sheet.

OFFICE OF THE
FIRST MEMBER OF COUNCIL

NOTE.

Dated 26th December *1929*

M 262.

115 In the orders to be issued about the training of three persons in Agama Shastras, we had better ask for the exact arrangements made for this training being reported for the information of Government. It is necessary that the selected persons should pursue their studies according to a well-arranged programme and time-table, and they should receive instructions from the two Pandits according to a definite plan of work. The President of the Sanskrit College Committee might be requested to settle these matters. After the three persons are trained ~~xxxx~~ and are appointed as teachers, it will be necessary to divide the teaching work betweem them and the three other teachers employed at the request of the Agama-trayi Mandali and a report on this subject also may be requested to be ~~submitted~~ sent in due course.

26/12/29

Financial(Muzrai) Secretary
with compliments.

9/12/29

116 Move file back

General and Revenue Secretariat. Vol 3 File No. 133 of 192

Serial No.

117 Bill added to and passed for eclipse
C.L. MSK
3/4/30
DR
3/4/30

3 JAN. 8329

118 For second hearing
1st reading
L
8-4-30
DR

119 Notified
5/4/30

120 Done
DR
6/4/30

22 To The Mess Comm
" Director of Public Instruction
President Sanskrit College
Committee Mysore.

DEWAN'S OFFICE 12 APR. 1930 No. 4365

Notes Contn. sheet.

WD 066—GPB—80,000—26-7-29

General and Revenue Secretariat | File No. 133 of 1927

Serial No.	
24	Letter no 1186/28-29 dated the 4th/5th June 1930 from the Mysore Comr in Mysore inti making the arrangements made for the training of Pandits in Ayurveda Section in the Maharaja's Sanskrit College at Mysore. (2) D.O.L "Recording" Sanction for consideration G.O. 15/6/30 (Illegible) 15/6 122 17/6/30 123 17/6
25	The Hon'ble Comr. Director of Public Instruction " President Sanskrit College Mysore " Comptroller No 2887-2[illegible] 6-30 Records Hon'ble Comr's Proc[illegible]

15925/16/6

Note—Contn. Sheet

WD 02328 -- GPB —10,000—22 4-30

UBJECT.....

.....

.....

Diary No. of letter replied to 363

General and Revenue Secretariat
(Mug)
the 192

Date of issue 11-10-27

Signed by M. Venkatesa Iyengar

List of enclosures.....

Copied by.....

Examined by.....

Section Mug
File No. 133-27
Serial No 2

No. 561

To

The Muzrai Comr. in Mysore
Bangalore.

Sir,

I am directed to forward herewith for ~~[illegible]~~ a report thereon, petn. regd. no. 363 of 22.9.27 from Bhakrao & Seshachar and others stating that the appointment of a person of Vaikhanasa cult to the post of one of the Agamiks in office of the Mug: Comr. is not satisfactory and praying that a competent person of the Panchamatra school may be appointed to the place.

over I have etc

WD 01265—GPB—31,000—24-12-25

for Secretary

3 11. 10. 17

K Raghunatha Chakravarti
and others
c/o Messrs Thuppil Venkatachar
& Sons
Thulasi Thotam, Bangalore City.

With refce to their petn regtd no.
363 & 22 & 27, complaining in the matter of the
appointment of a person of the
Vaikhanasa cult to the vacant
post of Agamic in the Mys: Court's
office, the petrs are informed
that their petn has been referred
to the Mys: Govt.

By Order

Secretary
H. Dept.

SUBJECT.....

Diary No. of letter replied to.....

General and Revenue Secretariat

( )

the *192*

Date of issue 18/11/27

Signed by Mr. M. V. Agarwal

List of enclosures .....

Copied by .....

Examined by .....

Section mur

File No. 133-27

Seria No. 4

No. 804 Rue Two.

To The Insp. Gen.

Sir,

In contn of this Office lr no. 561 dy 11. 10. 27, I am directed to forward herewith another petition no. 450 from Mr K. R. Chakravarti and others praying for the appg a competent Pancha Agamik etc., and to repr that the subj of the report may be expedited. Another petition no. 616 received from Khare etc

The said Pandit is on the subject is enclosed

Asst Secy.

WD 0562—GPB—31,000—17-8-25

Office of the Muzrai Commissioner In Mysore,

Dated Bangalore the 19th December 1927.

GEN. SECRETARIAT.
22 DEC 1927
MUZRAI
BANGALORE.

798

Muzr 133 27-5

From

P. G. D'Souza., Esq., B.A., B.L.,
Muzrai Commissioner In Mysore,
BANGALORE.

To

P. Sreenivasa Iyengar, Esq., B.A., B.L.,
Secretary to the Government of His Highness
The Maharaja of Mysore, . Financial Department.

FINANCIAL
21 DEC. 1927
No. 9384

Sir,

With reference to your letter No. 561 dated 11th October 1927, regarding the appointment of Pandit Kodandaramachar as the Asana ... Pariksheear of this office, I have the honor to state that the vacancy was advertised in the Gazette and six applications were received for the post. Four of the eligible candidates were interviewed by the officiating Muzrai Commissioner (Mr. A. M. Syed Taj Pecran) and on an examination made with the help of the Agarik of the office, he found that Pandit Kodandaramachar was the best fitted for the place and he was therefore appointed on probation for six months. The Principal of the Maharaja's Sanskrit College has in forwarded to the application of Pandit Kodandaramachar to this office for favourable consideration and stated that he is quite well up in the subject with which he has been to concern himself while at work in the office.

There is no doubt that Pandit Kodandaramachar is not an of profound sanskrit learning. His proficiency in Kannada though does not seem to be of a very high order. But in view of the fact that it is not possible to get a better man for the pay offered for the appointment and as he was found to be the best among the ... applicants for the post, I am of opinion that his appointment should be by the officiating Muzrai Commissioner may stand. I propose ... extending the period of probation from six months to one year. The ... has been asked to improve his knowledge of Kannada during

Bangalore,

Dated, 23nd Decr.1927

To

The Secretary to Government,
Finance Department,
General & Revenue Secretariat,
Bangalore.

GEN. & REV. SECRETARIAT.
24 DEC 1927
MUZRAI
D-818

Sir,

In inviting kind reference to your endorsement No.562/MUZ. dated 11th October 1927, we beg to request you to kindly intimate if the question has been finally decided.

An endorsement may kindly be favoured in reply,

We beg to remain,

Sir,

Your most obedient servants,

K.Raghunatha Chakravathi
and others,
C/o Thuppal Venkatachar & Sons,
Thulasithottam,
Bangalore City

G. Bashyakacharಜಿ. ಭಾಷ್ಯಕಾಚಾರ್
ಕೆ. ರಂಗನಾಥಾಚಾರ್
T. Srinivasachar
P.M. Varadachar

Submitted for perusal. The copy file is before the undersigned.

Please return

SUBJECT.....

.....

.....

Diary No. of letter replied to .....

General and Revenue Secretariat

( )

the 192

Date of issue.....

Signed by.....

Section Mur

File No. 133 of 27

Serial No. 6

Proceedings of the Government of His Highness the Maharaja of Mysore.

Read— Correspondence ending with letter No. C 479 dt 20th Dec 1927 from the Mer. Com in Mysore regarding the Appl of Pandit Kodandaramayya in Agemik of the Price

May this be

i Printed ?

ii treated as a standing order ?

iii published in the Gazette English Part ?

v translated ?

v placed at the disposal of the press ?

vi published in the Gazette, Kannada Part ?

Order Thereon No. 1079/Mur 133-2 dt 10.1.28

Rended

Mur 31 Dec

To

The Mer. Com in Mysore.

List of enclosures.

Copied by

Examined by

W1) 1888—GPB—1,000,00—' 22

Section Mis

File No. 133-27

Serial No. 8

No. 1283 on file

Diary No. of letter replied to.....

General and Revenue Secretariat

( )

192

the

To The Mun Com

Date of issue 6/2/28

Signed by L K Srinivasa Iyer

Sir,

In continuation of
GOM 1079/mun 133-27-6
dt 10.1.28 recording
the correspondence ending
with your letter no C-479
dt 27-28 dt 20.12.27 regarding
the appln of Pandit Rotanda
Ramachandra Ayyangar
I am
directed to forward herewith
a for the report the
Petr dt - Jan 1928

List of enclosures.....

Copied by .....

Examined by .....

over

WD 0325—GRD—8,000—26-5-27

Received from Chakravarthi
Seshagiri Rao's complaint
against the appt in question.
If the candidate does not
possess the req. qualifications
it is not desirable to appoint
him permanently. I am to
request you kindly obtain
the advice of the Committee on
Secondary Education, of which
Rajakumara Prasada Rao Bahadur
Mr. M. Rama Rau is the
Chairman for making a
satisfactory selection.

Yours &c

[illegible]

Sd. —
"2/2/28"

No 2.479/27-28

Dated Bangalore, 5th April 1928

FROM

P. G. D'SOUZA, ESQ., B.A., B.L.,
REVENUE COMMISSIONER IN MYSORE.

To

Financial
The Secretary to the Government
of His Highness the Maharaja of Mysore,
Bangalore.

4
6428
Should this be a The case may
first suggestion.
be Worked up

With reference to your letter No.1283/Muz. 733-27-8 dated 6th February 1928, stating that if Pandit Kodandaramachar does not possess the required qualifications it is not desirable to appoint him permanently as the Agamik of this Office and also requesting me to obtain the advice of the Committee on Sanskrit Education for making a satisfactory selection, I have the honour to state that the Pandit was asked to appear before the Committee for being tested about his fitness for the appointment but he refused to do so on the ground that he was a Vaikhanasa Agama teacher for nearly 7 years in the Maharaja's Sanskrit College, that he had been appointed as an Examiner for Vaikhanasa Agama for the last 3 years, and that he was selected as Agamik after calling for applications from all intending candidates. He further represented that in case it was not possible to continue him in this Office without his being asked to appear before the Committee he may be reverted to his previous appointment in the Maharaja's Sanskrit College. He has therefore been reverted to his previous appointment but has been continued here pending the appointment of another man in his stead.

In this connection I beg to bring to the notice of Government that for the small pay which we are now paying to the Agamiks of this Office it is not possible to get really learned men well versed in the Agamas. I am therefore of opinion that instead of having Agamiks on a small salary in this Office their work may be

entrusted to the Palace Dharmadhikaris who may form of 3 when giving opinions on Agama questions referred to and who may be given suitable remuneration from out of the Savings that will be effected by the abolition of the two places in this Office. There will be very few questions that will be referred to them for opinion and not much additional work would be thrown on them. As regards the other Agamik (Pandit Nandiswara Dikshit) he may also be sent to the Maharaja's Sanskrit College as the Principal of the same had once requis for his services and in case a place cannot be found for him at present he may be retired by giving him a suitable pensior

I have the honour to be,

Sir,

Your most obedient servant,

H. Sivaramiah 19/4/28

Assistant Commissioner,
For Muzrai Commissioner,
Absent from the station.

GR.

Section one

File No. 133-27

Serial No. 10.

No. 1935
one

Diary No. of letter replied to.....

General and Revenue Secretariat

( )

the *192*

To The Hon'ble Secretary to the

Sir,

Date of issue 24/4/28

Signed by M.V.B. Ramaiya

I am directed to forward herewith, for information, a copy of letter No. C 479/27-28 dated the 19th April 1928 from the Hon'ble Chief Minister regarding ~~Suggesting that the~~ the Agamiks of the ~~Hon'ble~~ Agamiks of the Archaka may be dispensed with there work being entrusted to Palace Dharmakartha ~~Dharmakartha~~ and to request that the favour

The matter of the Agamiks payment ~~is in the hands of the Archaka~~ being dealt with by the Archaka

List of enclosures.....

Copied by .....

Examined by .....

over

WD 0325—GPB—37,000—26-5-27

with your opinion as regards
the feasibility of the ~~above~~
~~Court~~ suggestion (contained in para 2 of the letter) to have a
Panel of Patent Draughtsmen
for the purpose.

The favour of an early
reply is requested

I have &c.

21/4/28
Mr. Lee

RA
21-4-28

12 APR. 1928
No. 15305
Date of Receipt.....
Petn. Regr. No. 3867
GEN. OFFICE 14
MUZRAI
Dlle03

#709

12-4-28

To

The Diwan of Mysore,

Bangalore.

Respected Sir,

We the members of the "Vikhanasa Agama Vidwat Sabha" beg to submit the following few lines to your kind consideration and early favourable disposal:-

That the Government of His Highness the Maharaja of Mysore, had, a few years before , introduced three classes in "Agamas" at the Maharaja's Sanskrit College, with a view to uplift the Sasthrams of "Agama" which were in a decaying condition.

That there are three different Agamas Viz.Vikhanasa, Pancharathra and Siva Agamas. That only classes in the Vikhanasa and Pancharathra Agamas are being conducted in the College, but the last one Sivagama Class is not conducted at present owing to the want of an eminent teacher who could teach the subject well.

Further, that only people belonging to a particular sect of Agama can teach only that Agama Sasthra, but not another Sasthra apart from their own, as they are not usually well-versed in that subject. And there is no connection between a particular Agama and other branches of Vedas such as Sharka, Meemamsa, Niruktha, Chandas etc, which could enable them to teach a different subject.

Such being the case, a vacancy of Examinership in Agama was advertised in the "Mysore Gazette" by the Commissioner, Muzrai Department, inviting candidates' applications who had the necessary qualifications, within 15th August 1927. There were only four candidates who applied for this vacancy. They were (1) N.Kodandaramacharya (2)

Raghunatha Chakravarthy (3) M.Sreenivasachar, and (4) Iyanaiengar. All these four candidates were asked to present themselves before the Commissioner, Musrai Department. A question was put to them by the Commissioner in the presence of Mr.Nandiswar Dikshith and others. None of the three people answered the question correctly except Dr. Koddandaramachar who gave a suitable and adequate answer. As a result of this examination the above named Pandit was appointed as Examiner. Ever since, he was the examiner for the Final Examination.

We now hear that a petition has been filed against him by the other Pandits out of jealousy, who are backed up by people of their own sect. The result of this was that the Commissioner ordered the above named gentleman to sit for the examination before the Board Committee, failing which there was no other go but to return to his former post as a teacher, which is below dignity. And it is still more disrespectful for an examiner to become an examinee. As a gentleman of our sect, who had the honour to sit in the photo ~~ex~~ with His Highness on the occasion of the Jubilee Celebration of the Sanskrit College, is subjected to such dishonour, and as this wounds the feeling of our sect itself, we request you to kindly cancel the order of Musrai Commissioner by restoring him to his former position

For which act of kindness and generosity we shall remain ever remain grateful to you.

Bangalore City.
April 1908.

We are,
Your obedient subjects

1 ಅಭಿನವ ಶಂಕರಾಚಾರ್ಯ
2 ಎಸ್. ಶ್ರೀನಿವಾಸಾಚಾರ್ಯ
3 ಸಿ. ಶ್ರೀನಿವಾಸಾಚಾರ್ಯ
4 ಎಂ. ಅಯ್ಯಂಗಾರ್ಯ
5 ಶ್ರೀ [illegible]
6 ಸುಂದರಾಚಾರ್ಯ

Address:-
A.Srinivasachar, Member,
Vikhanasa Agama Mandaly,
Ranganaswamy Temple,
Avenue Road, Bangalore
City.

M.407
2 APR. 1928

To

The Officer in charge of

Muzrai Department, Government of Mysore. D 1402

We the members of the "Vikhanasa Agama Mandaly" beg to bring the following few lines to your kind consideration and early favourable disposal:-

That the Government of His Highness the Maharaja of Mysore, had, a few years before , introduced three classes in "Agamas" at the Maharaja's Sanskrit College, with a view to uplift the Sasthrams of "Agama" which were in a decaying condition.

That there are three different Agamas Viz.Vikhanasa, Pancharathra and Siva Agamas. That only classes in the Vikhanasa and Pancharathra Agamas are being conducted in the College, but the last one Sivagama Class is not conducted at present owing to the want of an eminent tea-teacher who could teach the subject well.

Further, that only people belonging to a particular sect of Agama can teach only that Agama Sasthra, but not another Sasthram apart from their own, as they are not usually well-versed in that subject. And there is no connection between a particular Agama and other branches of Vedas such as Tharka, Meemamsa, Niruktha, Chandas etc, which could enable them to teach a different subject.

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Raghunatha Chakraverthy (3) M.Sreenivasachar, and (4) Iyanaiengar. All these four candidates were asked to present themselves before the Commissioner, Mysrai Department. A question was put to them by the Commissioner in the presence of Mr.Nandiswar Dikshith and others. None of the three people answered the question correctly except Mr. Kodandaramachar who gave a suitable and adequate answer. As a result of this examination the above named Pandit was appointed as Examiner. Ever since, he was the examiner for the final Examination.

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For which act of kindness and generosity we shall remain ever remain grateful to you.

We are,
Your obedient subjects

Bangalore City
April 1928.

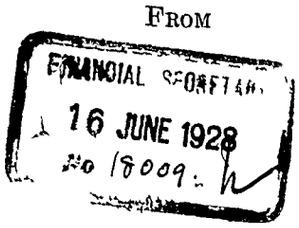
Address:-
A.Srinivasachar, Member
Vikhanasa Agama Mandaly
Ranganayaki Temple,
Avenue Rd. Bangalore City

No. 5-473/1

The Palace,
Mysore 14th June 1928

FROM

THE HUZUR SECRETARY
TO HIS HIGHNESS THE MAHARAJA OF MYSORE



D 1675

To

The Financial Secretary
to the Government of Mysore,
Bangalore.

Sir,

With reference to your letter No.1935/Muz 133-27-IO dated the 21st April 1928, as regards the feasibility of the suggestion to entrust the Agamiks' work of the Muzrai Commissioner's Office to the Palace Dharmadhikaris, I have the honor to enclose herein a copy of the report from the Muzrai Bakshi, Palace, Mysore, stating that the suggestion may be accepted provided that all the books etc relating to Agama are sent up here.

I have the honor to be.
Sir,
Your most obedient servant,
For Huzur Secretary.

VGB/MUZ

No. 492
2

[illegible]

[illegible] 16146 dt. 26-4-28
[illegible]

[illegible]

[illegible]

[illegible] (Sd) A. Lingaraja Rao
[illegible]
22-5-28.

14/6/28

roceedings of the Government of H.H.

the Maharaja of Mysore.

Order No. 1356-9 dated 21st January
Mem 1356-, -11

There are a large number of temples and Mutts in the State endowed with Govt. grants and Government an the Muzrai Department exercise supervision over them, and, in some cases, they have also to assume direct management of these institutions. It is necessary, therefore, to adopt measures for preserving the methods of worship and of conducting other religious ceremonies, as laid down in the Agama Shastras and as authorised by tradition.

The existing arrangements for the training of students in Agama shastras and for consultation in matters relating to methods of worship in temples is by no means satisfactory -

3 R. There are ~~now the following appointments~~ at present ~~in~~ Sanctioned appointments for teaching Agama shastras:

In the Sanskrit College, Mysore

Three on Rs. 20-0-40 each
Three on Rs. 30-1-35 each, and two paidits.

~~In~~ the Muzrai Commissioner's Office,

~~Two~~ Rs. 30-2-50 each.

There is not full work for the men employed in the Muz. Commr's. Office and ~~Very occasionally, their opinions are asked for on matters relating to Mutts or temples.~~ ~~One of the Pandits was transferred from the Sanskrit College to the Commissioner's Office and~~ ~~is reported that~~ ~~has~~ ~~applied to have his~~ qualifications for holding ~~the Offices~~ of Agamiks ~~are not of a high order.~~ In the Sanskrit College at Mysore, no teacher has been appointed for Saivagama for want of a competent person, and there are now only two teachers capable of ~~giving~~ teaching these two in other ~~case~~ cases of student. Five out of the six posts in the College are ~~at present~~ vacant, due to the fact that qualified persons are

not available and the pay allowed is also ~~yet~~ poor.

~~4. The position in this respect is therefore unsatisfactory either in the Office of the Commissioner, or in the Sanskrit College.~~ What is required is to have a well-qualified staff in the College for teaching all the ~~four~~ systems - Saiva, Vaikhanasa and Pancharatra.

5. No persons proficient in the theory and practice of the different systems of Agamas being available for employment, ~~it is necessary to select~~ suitable persons have to be selected and arrangements made for their instruction in the literature of the respective systems and also for their initiation in all the rites and forms relating to worship and other religious ceremonies concerning Mutts and temples, as enjoined by the Shastras and as actually observed in places where the ancient tradition is preserved unimpaired. ~~This is the only~~ method possible for obtaining the services of a competent staff of teachers for the Sanskrit College, Mysore and for securing advice which can be regarded as consistent with the Shastras and tradition on religious points of doubt and difficulty for the solution of which Government in the Muzrai Department has occasionally to arrange for.

~~A knowledge of Naveena-Nyaya and of the~~ system of Vedanta associated with the Agama concerned is an essential qualification for understanding the Agama literature and connected ritual. (1) Persons who have passed with credit the Vidwan Examinations in Naveena-Nyaya and Vedanta, may for the present ~~have therefore to~~ be selected for undergoing training in Agama Shastras. ~~These~~

5. Govt. are accordingly pleased to sanction the following amendments.

~~persons may be taken for the present~~ - one for each of the three Agamas, Saiva, Vaikhanasa and Pancharatra ~~- and they should have passed the Vidwat Examination in Navaona Nyaya, and~~ The person selected for undergoing training in Saivagama should ~~also~~ have passed the Vidwat Examination in Advaita - both parts - and ~~the persons~~ for training in Vaikhanasa and Pancharatra ~~should have passed~~ the Vidwat Examination in Visishtadwaita - both parts.

(2) ~~It~~ The President of the Sanskrit College Committee ~~may be required to~~ is requested to select ~~two~~ ~~or~~ persons who possess these qualifications and who are ~~to be at his choice~~ Mysoreans, with a view to ~~elect the best re-~~ ~~cruits,~~ from among those who passed these Examinations in the last four or five years and report their names and qualifications (3) The ~~Pandits~~ nominees will be given a scholarship of Rs. 40/- per mensem for a year which ~~may be~~ prescribed as the period of their training. Government think it is necessary to give this rate of stipend, as the candidates required should possess high qualifications in Nyaya and Vedanta.

(4) ~~The~~ The Board of Sanskrit studies ~~may be requested to~~ is requested to prescribe a complete list of books on each of the three systems of Agama to be studied by the persons under training. ~~These persons will, in view of their qualifications, be competent to understand the books to be read by them and it~~ ~~is necessary as to see that they~~ should study their studies systematically and should consult the members of the staff of the Sanskrit College for the solution of ~~any~~ difficulties that may arise in the course of their studies. ~~The~~ Examination in the books prescribed ~~will be~~ by the authorities of the Sanskrit College, ~~solely~~

(5) The Committee should through the Annual Committee

~~may be~~ are requested to arrange for affording this help to the candidates during the period of their traini

~~4. The above is for the training of the selected~~

(6) The candidates.

~~equally important that they~~ should also receive training in the practice regarding worship and other religio ceremonies, as actually in force in some important institutions. They ~~candidates~~ should be required to go to or near the following places and stop about a mon at each place to study the rites and forms of wors in vogue there:-

They should be required

SAIVAGAMA.

Mysore	-	Trineswaraswami	temple
		Chamundeswari	"
Nanjanpud	-	Nanjundeswaraswami	"
Srirangam	-	Jambukeswaraswami	"
Chidambaram	-	Nataraja	"
Madura	-	Meenakshi	"
Rameswaram	-	Rameswaraswami	"
		Kamakshi - - - -	

Kanchipuram Conjeevaram-

VAIKHANASA.

Mysore	-	Lakshmiramanaswami	temple
Tirupathi	-	Venkataramanaswami	"

(3 or 4 other important instituti where this system is followed

PANCHARATRA.

Mysore	-	Krishnadevaru	temple
		Varahaswami	"
Conjeevaram	-	Varadarajaswami	"
Melkote	-	Narayanaswami	"
		Narasimhaswami	"
Srirangam	-	Ranganathaswami	"

(1 or 2 other places where this system is followed).

Sri Perambadur — Necessary enquiries may be made about the ~~condition of the~~ Pancik classes here, and if practicable, the students selected ~~for training~~ may be ~~asked~~ returned to undergo a course ~~in one or two of them~~. in the institutions at this place.

~~The~~ authorities in charge of these institutions ~~must~~ ~~before that~~ ~~be ready~~ to afford to the candidates all the assistance they require for observing and studying the practices prevailing there. The candidates should be required to make notes of points observed by them and also submit brief reports of the work done by them at each place. These reports may be submitted to the scholars on the Staff of the Sanskrit College, Mysore who are requested to help the candidates in studying the prescribed books.

(8)

~~II~~ If the performance of the candidates during the period of their training is satisfactory, they will be appointed as teachers of Agamas in the Sanskrit College, Mysore. ~~In view of~~ the special and special qualifications demanded, it is necessary to offer this scale of pay to attract the best recruits. The permanent men on the staff of the Office of the Muzrai Commissioner or of the College need not be disturbed or be appointed to the new posts which may be created as extra until vacancies occur.

~~The~~ younger members of the families of Archaks of large temples should be required to receive training in the Agama classes at Mysore, and with a view to induce them to do so, scholarships may be paid to them. A pass in this course should, after sometime, be prescribed as a condition for employment as Archaks and for drawing the emoluments attached to the posts. This condition will, however, be strictly enforced only in cases in which the annual income of the offices can be considered as sufficient remuneration for the Archaks. In the case of important institutions with large incomes, it may be necessary to add to the emoluments of the offices for Archaks qualified persons

The Agama classes are maintained at the cost of the Cenl. Muz. Fund and the staff can be made to work under the Muz. Comr. ~~but if he can find full work at Bangalore for the Agamiks attached to his office the existing arrangement need not be disturbed.~~ As soon as properly trained men are available, the Agamiks in the Muz. Comr's Office should be replaced and the Muz. Comr. should see that they are kept fully employed. They should be made to work in the Chamarajendra Veda Patasala in their spare hours.

The Muzrai Comm. is also to make arrangements. Consultation with the in charge in the Mysore Sanskrit Coll- egiate

hold them. These and other connected points may be considered after a sufficient no of candidates are trained in the Apatha classes are given a competent staff of teachers.

7. The Municipal Council is requested to take necessary action in accordance with the foregoing decision and to provide the necessary funds in the Budget for the current year.

Secretary to Government
Financial Department.

To

The Lazzari Commissioner at Vellore.
The Director of Public Instruction at Madras.
The Comptroller to Government.
The Principal Madras Christian College Madras
The President Sanskrit College Committee Madras

S. O.

Government of His Highness the Maharaja of Mysore.

FINANCIAL DEPARTMENT.

G. O No. 1356-9—Muz 133-27-12, dated 21st January 1929

Agama Sastra.

Passes orders about training Pandits in ——

ORDER NO. 1356-9—MUZ. 133-27-12, DATED 21ST JANUARY 1929.

There are a large number of Temples and Mutts in the State endowed with Government grants and Government in the Muzrai Department exercise supervision over them, and, in some cases, they have also to assume direct management of these institutions. It is necessary to adopt measures for preserving the methods of worship and of conducting other religious ceremonies, as laid down in the Agama Sastras and as authorised by tradition.

2. The existing arrangements for the training of students in Agama Sastras and for consultation in matters relating to methods of worship in temples is by no means satisfactory.

3. There are at present six appointments for teaching Agama Sastras in the Sanskrit College, Mysore, three on Rs. 25—3—40 each, three on Rs. 20—1—25 each, and two Pandits in the Muzrai Commissioner's Office on Rs. 30—2—50 each. There is not full work for the men employed in the Muzrai Commissioner's Office and it is difficult also to obtain the services of men possessing the required qualifications for holding offices of Agamiks In the Sanskrit College at Mysore, no teacher has been appointed for Saivagama for want of a competent person, and there are now only two teachers and one of even these two, is only a senior student. Five out of the six posts in the College are therefore vacant, due to the fact that qualified persons are not available and the pay allowed is also poor.

4. It is necessary, in the circumstances stated above to arrange for having a well qualified staff in the College for teaching all the three systems Saiva. Vaikhanasa and Pancharatra. No persons proficient in the theory and practice of the different systems of Agamas being available for employment, suitable persons have to be selected and arrangements made for their instruction in literature of the respective systems and also for their initiation in all the rites and forms relating to worship and other religious ceremonies concerning mutts and temples, as enjoined by the Sastras and as actually observed in places where the ancient tradition is preserved unimpaired.

5 Government are accordingly pleased to sanction the following arrangements:—

(1) Three persons who have passed with credit the Vidwat Examinations in Naveena-Nyaya and Vedanta, may for the present be selected for undergoing training in Agama Sastras, one for each of the three Agamas Saiva, Vaikhanasa and Pancharatra. The person selected for undergoing training in Saivagama should have passed the Vidwat Examination in Adwaita—both parts—and those for training in Vaikhanasa and Pancharatra the Vidwat Examination in Visistadwaita both parts

(2) The President of the Sanskrit College Committee is requested to select persons who possess these qualifications and who are Mysoreans from among those who passed these Examinations in the last four or five years and report their names and qualifications to Government through the Muzrai Commissioner.

(3) The nominees will be given a scholarship of Rs. 40 per mensem for a year which may be prescribed as the period of their probation and training.

(4) The Board of Sanskrit Studies is requested to prescribe a complete list of books on each of the three systems of Agamas to be studied by the persons under training.

(5) The candidates should pursue their studies systematically and apply to scholars on the staff of the Sanskrit College for the solution of doubts and difficulties felt in the course of their studies and undergo an Examination in the books prescribed The authorities of the Sanskrit College, Mysore, are requested to arrange for affording this help to the candidate during the period of their training

(6) The candidates should also receive training in the practice regarding worship and other religious ceremonies as actually in force in some important institutions. They should be required to go to one or more of the following places and stop about a month at each place to study the rites and forms of worship in vogue there:—

SAIVAGAMA.

Mysore	..	.. Trineswaraswami Temple.
		Chamundeswari ,,
Nanjangud	..	.. Nanjundeswaraswami ,,
Srirangam	..	.. Jambukeswaraswami ,,
Chidambaram	..	.. Nataraja ,,
Madura	..	... Meenakshi ,,
Rameswaram	..	.. Rameswaraswami ,,
Conjeevaram	..	.. Kamakshi ,,

VAIKHANASA.

Mysore	..	.. Lakshmiramanaswami Temple.
Tirupathi	..	.. Venkataramanaswami ,,
		(3 or 4 other important institutions where this system is followed).
Sri Perambadur		.. Necessary enquiries may be made about the Agamik classes here and if they are efficiently conducted, the students selected may be required to undergo a course in the institution at this place.

PANCHARATRA.

Mysore	..	.. Krishnadevaru Temple.
		Varahaswami ,,
Conjeevaram	..	.. Varadarajaswami ,,
Melkote	..	... Narayanaswami ,,
		Narasimhaswami ,,
Srirangam	..	.. Ranganathaswami ,,
		(1 or 2 other places where this system is followed).

(7) The Muzrai Commissioner is requested to make arrangements in consultation with the authorities in charge of these institutions to afford to the candidates all the assistance they require for observing and studying the practices prevailing there. The candidates should be required to make notes of points observed by them and also submit brief reports of the work done by them at each place. These reports may be submitted to the scholars on the staff of the Sanskrit College, Mysore, who are requested to help the candidates in studying the prescribed books.

(8) If the performance of the candidates during the period of their training is satisfactory, they will be appointed as teachers of Agamas on Rs. 50—5—100 in the Sanskrit College, Mysore. The permanent men on the staff of the Office of the Muzrai Commissioner or of the College need not be disturbed by the appointment of the new men who may be treated as *extra* until vacancies occur.

6. Government are also of opinion that the younger members of the families of Archaks of large temples should be required to receive training in the Agama Classes at Mysore. With a view to induce them to do so, scholarships may be paid to them. A pass in this course should, after sometime, be prescribed as a condition for employment as Archaks and for drawing the emoluments attached to the places. This condition can, however, be strictly enforced only to cases in which the emoluments of the offices can be considered as sufficient remuneration for the Archaks. In other cases of important institutions with insufficient incomes, it may be necessary to add to the emoluments of the Offices for inducing qualified persons to hold them. These and other connected points may be considered after a sufficient number of candidates are trained and the Agama classes are given a competent staff of teachers.

7. The Muzrai Commissioner is requested to take necessary action in accordance with the foregoing directions and to provide the necessary funds in the ~~Govern-~~ General ment, Muzrai Fund Budget to meet the extra cost involved.

for Secretary to Government,
Financial Department.

To—The Muzrai Commissioner in Mysore.
The Director of Public Instruction in Mysore.
The Comptroller to the Government of Mysore.
The President, Sanskrit College Committee, Mysore.

Exd.—P. S. R. N.

WD 2074—GPB—480—28-1-29

R. S. G/33]

GENERAL AND REVENUE SECRETARIAT.

(Continuation sheet draft form.)

166

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Erratum

for the word
"Government" Occ.
ring at page 7 of
G.O No 1356-9/Genl
133 27-12 dt.
21st January 1929,
read "General"

Many orders also
Grant Pandit
in Agama Castes
read "Camp" this
Govt order

By order

for K Secy to Govt
to the Committee, Mysore
Executive Instructions

Memo No

Copy of the above
is forwarded to
Comptroller

(1) Langston Cowan to Taylor

(2) The Director of Public Instruction in Mysore

(3) The Comptroller to Ecot &

(4) The President Lawson Coll College Committee, Mysore, for information

By order

[illegible]

[illegible]

[illegible]

C.J.C.

7/8/25

మద్రాసు శ్రీకుమ్మ ఛారాజెబరకర నార్మకుంట్రో

1 గమోందలనయ కోర్ట్ నిలకై సాధ్యోచ్ బరుద్ధార్థకర భస్మిన్నధారంగళగళగి—

M.209

1924

ఈ కైళగడియల్లి రుజు డాంకిక్టుమ్ ఆగమోక్తుల్కియరు బరదుక్కొం డలరువాలే అజ్ఞి—

RECEIVED 1318
MUZRAI

ఆర్డర్ నంబర్ 1356-9 ముజరాయి-133-27-12 కార్తీ ఇు 21-1-1929 రల్లుల ఆర్డర్ కూంది కార్తీ ఇు 31-2-1929 నేగే జిల్లనల్లు ప్రచురభిసిద ఆగమత్రయ భోధకర విషయదల్లున్నల్ల పక్షట్టగే విమర్శగళు అవశ్యకవాగిరువ్వ వే—.

1 మేల్కండ ఆగమత్రయగళగి రజన భోధకరు చోకేంఖుడారాగియూ ప్రచురలడిసిరుత్తదే.

2 వివర భోధకరు విశిష్టాద్వైత శాస్త్రదల్లి ఇరదుభాగ మత్తు నాన్యేయ శాస్త్రగళల్లియూ కోగడియుండిరుకరు పాంచరాత్ర వైఖానస పాంచరుగళగూ, అద్వైత సిద్ధాంత శాస్త్రదల్లి ఇరదుభాగగళు మత్తు నాన్యేయ శాస్త్రదల్లియూ కోగడియుండిదవరు శైవాగమగుత్తో భోధకరాగిరలు అర్హరేయన్నలడదిరభోకేందు నిర్బంధిసిరుత్తదే.

3 ఇంతహవండిరగి బందు వరుషగళియంత్ర ఆగమత్రయరుదవ్వెగళన్న అభ్యాసదమ ఱుపుడుత్తే రజెపరిగెయూత్ర కెంగళు 1కే రూ40-0-0గళ విద్యార్థివేతనవన్నుకొం డుపుదాగియూ కెళిసిరుత్తదే.

4 ఒందు వర్షక్కళదనంతరవదరిక్షెయండిరేరు బట్టనల్లి కండ శైవ, వైష్ణవ దివ్యక్షేత్రగళల్లి ఆగమశాస్త్రవన్నభ్యసిసిద భోకాద విషయగళల్లి కోగడియుండుపుదక్కే (అనుభవవుళ్ళరాగుపుదక్కే) త్ర యిసింగే కళుహిసుపుదాగియూ నిర్బంధరడిసిరుత్తదే. ఈ విషయగళు నకుంఖిసిదవాదరూ ఆగమత్రయగళు లభ్యవ్వదిల్లవాగలారదు.

5 విశిష్టాద్వైత సిద్ధాంతక్కూ నాన్యేయ శాస్త్రక్కూ ఆగమశాస్త్రక్కూ సంబంధవిరలారదు విశిష్టాద్వైత శాస్త్రవు శ్రీవైష్ణవ మతవన్ను సిద్ధాంతలడిసుత్తదే.

6 ఆగమాంతిగళల్లి జ్ఞాన-యోగ-క్రియా-చర్యా పాదగళల్లి అనేకోత్తువాద శ్రీశైవ, వైష్ణవ సిద్ధాంతగళన్ను స్పష్టవాగి వివరిసిరుత్తవే—.

7 ఆగమరహస్యగళన్ను కెళియలు విశిష్టాద్వైత శాస్త్రవూ, అద్వైత శాస్త్రవూ, మిగతూం నానాన్యేయ శాస్త్రగళూం సాధకవాగలారవు—.

8 ఆగమ రహస్యగళన్ను కెళియలూ, అనుష్ఠిసుపుదక్కూ, బోధిసిసుపుదక్కూ ఆయాసంతరవియవరే అర్హరేందు శాస్త్రాదిగళు నిర్బంధిసిరుత్తదే. ప్రతియొందు ఆగమదల్లియూ నాల్కు సిద్ధాంతగళు ఉత్తవాగిరువాగ్గి, అవుగళల్లి పరస్పర సంబంధవుంటాదరే మహాపూర్ణవాగి వివరిసిరుత్తదేందు శాస్త్రగళు మోరె ఇదే—

9 అల్లదే ఆ నంతరియవరల్లద అదిష్ఠికరిగే ఆగమ రచుచ్చగళన్ను చోంది మాది శాస్త్రగళు అవకాశ కొడువుదిల్ల. మత్తే ఆగమికర నంతరిగ సంన్యాసి వరు శైవ, వైష్ణవ దివ్యక్షేత్రగళిగే హోగువుదిల్ల, గర్భగుడిగళిగే ప్రవేశక్కే అవకాశ కొడువుదిల్ల. ఈ గిరుచల్ల ఆగమ రచుచ్చగళన్ను కెళియలు ఇతరరిగేసాధ్యవిరలారదు —.

10 మేల్కండ హోగువుదకరు 2-3 శాస్త్రగళల్ల పండితరాగి దివ్యక్షేత్రగళల్లి సోఁ బందరూ ఈగిన నవీనకాలక్కే సంబంధిసిదంతే ఆగమ క్రియగళల్లి కర్షణాది ప్రక్రియా క్రమగళన్ను నడెసిరలు - శాస్త్రవు అనకాశ కొడువుదిల్ల. అదిష్ఠికరు విరార్థియ జీవనవన్ను మాడిదరే దేవకలకర్మవన్ను హోందువరల్లదే శిష్టాచారవన్నుక్రమబద్ధవాగి దంతాగుత్తదే. "ఖిక్కే ద్యేవకలకర్మో నామనేర్ల కర్మ బంధిష్యతి:" ఎందు ఇరువుదరింద ఆగమ శాస్త్రగళు నింకర శాస్త్రగళంతి పరిణమిసుత్తదెయ్యో విషయం అభివృద్ధియగలారదు.

11 అదిష్ఠికరింద ఆగమ శాస్త్రవన్ను ఆగమనింకరియరు అభ్యసిదలు శాస్త్రవు అవకాశ కొండలారదు —.

12 గార్హ మేంటనకరు ఆగమ శాస్త్రగళన్ను కెళిదవరిగె ఇల్లవెందు గెజెట్టినల్లి ప్రకటిసిరుత్తారె. హాగే డీళుచువుదాదరే దేవాలయగళిగె ఇల్లవెందూ, దేవాలయగళల్లి హాంఖానడెయల్లబేకెందుకరల్లదే శిష్టాచారవన్నుక్రమబద్ధవాగి పాలిసిదవరిగె అర్చకత్వ కొడలాగుత్తదే.

13 పాలయశ: ఆగమికరు విరళవాగిరుత్తారె. మత్తు అవిద్యావంతరాగిరుత్తారె. వీరరు ఇతరరంతె విద్యావంత జీవనవన్ను పాయశ: హోందిరలిల్ల. బహుళ హోందదిరలు కర్మలత్యాగిగళాగిద్దారె. విద్యావంతరిగె సంగత్తి అవకాశవిల్లదే ఇదే. ఇంథా దుర్భిక్ష కాలదల్లి కుటుంబవన్ను నిర్వహిసలాగదే అనేకరు అనివార్యవాగి బందిరువ దేవతా కార్యగళన్ను కర్మసిద్ధాంతవన్ను తిరిసిదవరు అర్చకత్వకాగి జీవనక్కే హోందదిరువ సన్నంతుమూడి - అల్ప-స్వల్ప-సంబళగళన్ను మాడిరుత్తారె —.

14 పూర్వపరిచారకరు ఈగిన మూలకర్మవన్నుదూరమాడి ఆగమక్రియా బాలకరన్ను అభివృద్ధిపడిసిలు ముందెముఖ్యాధికారిగళు ఆగమక్రియా పాఠశాలెగళన్ను ఏర్పడిసి, ఆగమ కాండగళిగె సంబంధపట్ట మత్తు అర్చకత్వ యుళ్ళవరన్ను హోందకరవన్నాగి ఏర్పడిసి ఆగమికర బాలకరన్ను ఆగమ విద్యావనంపన్నరాగిమాడిదరే ఆగమక్రియగళూ అభివృద్ధి హోందుత్తదే.

15 ఆగమ శాస్త్రక్కే ముఖ్యవాగి సాంఖ్యశాస్త్ర, హోళ్చోరి శాస్త్ర ఇభాగగళల్లి శాస్త్ర 4 భాగ గణితభాగ ఇ యోగశాస్త్ర, మన్న శాస్త్ర హోందిది.

త్రశాస్త్రమొంత భరతశాస్త్రం 2 భాగ, వర్ణరచనా భాగాదిగళు అత్యంత అవశ్యకవాగిరుత్తే. ఇంగిరువల్లి నవ్యనమూర్ధదల్లిరువాదరే ఒబ్బన తోన విద్వాంసరిగే జీవనోపాయవనువాగుత్తదెయ్యోవినరు ఆగమరహస్యగళూ ఆగమసంకలియరూ అభివృద్ధిపొందలారరు.——

ఈ నమ్మ సేవార్థరదవరు ఈమ్మోల్లంఘవిషయగళిల్లవనూ ఉళ్తుకొళ్లలెందు ఆగమవన్ను కలిబంధా ఆగమసంకలియవరన్నే చోద్యకేరన్నాగికేగిదు ళ్ళు వంకేమాడబ్యోకాగియూ, ఆగమసంకలియ బాలకరు అభివృద్ధిగేబరలు తక్క విపాటుగళన్నవూ మాడబ్యోకాగియూ దివ్యదన్నిధి యన్ను పాలిసిర్దనిమొళ్ళురేవెన్నాము.——.——.

ళ్ళి

చూపుల పోలవ రంగభట్టర్కి ఆశీర్వచనగళు

D. V. Sundara Deekshita Agamika

Shivagama Vidyabhuvardhani

Sheba Secretary

24 No. Gopalaswamy temple

Street Chickpet

Bangalore city

తా 26/2/1929—.

6.3.29

To

The First Member of Council
to the Government of H.H.the Maharaja
of Mysore, B a n g a l o r e

D1376

Respected Sir,

We the undersigned Sri Vaikhanasa Agamada Mandali people most humbly and respectfully beg to bring the following few lines for your kind consideration and early favourable orders:-

We beg to state that we understood what Government have published in the Mysore Gazette about the training of Agamas. This was published in the gazetted dated 25th January 1929.

The candidates of Sri Vaiknasa Agama and Pancharatra Agama who have passed in Visista Advaita and Naveena Nyasastra may apply to the Scholarships of Rs.40/- to undergo the training for Sri Vaiknasa Agama and Pancharatra Agama which are newly formed.

But for the candidates of Sri Vaikhana Agama, the subject of Sri Lakshmi Visista Adviatha has become the proper subject for them since a very long time. Therefore we most humbly request you to kindly publish inthe Mysore Gazette as Sri Lakshm.. Visista Advaitha instead of Visista Advaita.

Thetraining of Agamas was established on 22-1-22 in the Mysore Maharaja Sanskrit College at Mysore, and since that time we are trained in the Vaikhanasa Agama Classes according to Curriculam of the College about 6 years and passed in the Vidwath examination of Vaikhanasa Agama. Therefore we request you to kindly take such candidates for the training of Vaiknasa Agama classes and get us also scholarships of Rs.40/- and get us trained in the Sri Lakshmi Visista Advaitha and Naveena Nyasastra. Hope that you will kindly order to encourage the candidates

of Vaikanasa Agama and thus help them to undergo training in Sri Laksmi Visista Advaitha and Naveena Nyasastra as Scholars.

For which act of kindness, we pray for your long life and prosperity.

We beg to remain,

Bangalore,
D/4-3-1929.

Respected Sir,

Your most obedient servants,

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Reply may kindly be addressed to :-

Head Archak Ramachar,
Agamic, Sri Anjaneyaswamy Temple,
Mulbagal, Kolar District.

OFFICE OF THE MUZRAI COMMISSIONER IN MYSORE,

Bangalore, 7th March 1929.

No. 1186 Conf. 28-9

REV SECRETARIAT
12 MAR 1929
MUZRAI
D 1380.
Muz 133-27-14

FROM

P. G. D'Souza, Esq., B.A., B.L.,
~~The~~ *Muzrai Commissioner in Mysore.*

To

B. Srinivasa Iyengar, Esq., B.A., B.L.,
Secretary to the Government of His
Highness the Maharaja of Mysore,
Financial Department.

SIR,

Referring to G.O.No.1356-9/Muz.133-27-12 dated 21st January 1929 sanctioning the selection and training of 3 qualified persons in the 3 different systems of Agamas for a period of one year with a view to provide a competent staff for the Agama classes in the ---- Maharaja's Sanskrit College, Mysore, I have the honor to state that it has been brought to my notice by the members of the Sri Vaikanasa Agamada Mandli in their enclosed representation dated 4th March 1929 that the Vedanta to be ~~studex~~ studied by the Vaikanasa Agama students and that therefore such students as have passed the Lakshmi Visishtadwaita should be Lakshmi Visishtadwita Vidwat examination should be selected for the training in this Agama and not those students who have passed in the Visishtadwita vidwant examination as mentioned in the Government Order referred to above. The Agamik of this office is also of opinion that a study in Lakshmi Visishtadwita along with Mareechi Vimânârchana Kalpa is what is required for the Vaikanasa Agama.

I submit the above for the kind consideration of Government and necessary modification of the Government Order so far as training in Vaikhanasa agama is concerned.

I have the honor to be,

Sir,

Your most obedient servant,

Muzrai Commissioner.

DEWAN'S OFFICE SECRT.

Order

1929 12

MUZRAI

No. 1676 D 1387

NAME OF PETITIONER Vasudeva Rauga

President & Sundara

VILLAGE Bgamila, Sivaganga Vidyabhi

TALUK Vardhini Sabha,

DISTRICT Bangalore city

DATE OF PETITION 4.3.29

DATE OF RECEIPT 7.3.29

NO. OF ENCLOSURES nil

FINANCIAL SECRETARY
11 MAR 1929
No 453.

ABSTRACT.

Muzrai Secretary
Kiki compliments
B.O.

Mr 10329

Make certain suggestions
for the improvement
of Bgamila School

Submitted
Rony
7/3

FOR THE DEWAN

(Same as 1318) DNR
2-6

ప్రధాన్యాయాధికారి MUZRAI వారి కార్యాలయం, విజయవాడ 176

సాంఖ్యా బి చదువుద్దార్థ్రవరవనెన్నిధానంగళ్గిగే — 9387

ఈ కెళగడియల్లి రుచువాతరువవరు బరిదుకొళ్ళువుదక్కాగి

దరి — శ్రీ శైవ పాంచరాత్ర వైఖానసాగమ ప్రోక్షణకర విషయ —

ఆర్డర్ నంబర్ 1358-9 ముచెరాయి 133-27-12 కా 21/1/29 రల్లి గెజిట్ తారీఖు 31/1/1929 రల్లు ప్రచురవాదిరువ ఆగమక్రియా ప్రోక్షణకర విషయద శ్లోకగళన్నుగె విమర్శనెగళు అవశ్యకవాగిరుత్తదె.

మేల్కండ ఆగమక్రియగళిగె 6 జన ప్రోక్షకరు బేకేంబుదాగిరువుదరింద బిడిసిరుత్తదె. ఈవరు ప్రోక్షకరు విశిష్టాద్వైత శాస్త్రదల్లి ఇరదు భాగవన్ను నాను శాస్త్రగళల్లియూ కేగడదిరుండిరువంథవరు పాంచరాత్ర, వైఖానసాగమగళన్నూ, ద్వైతాద్వైత సిద్ధాంత శాస్త్రదల్లి ఇరదు భాగమన్ను న్యాయ శాస్త్రగళల్లియూ కేగడియన్ను ఉరువంథవరు శైవాగమగళన్ను ప్రోక్షణకారిగరలు అర్హరేయన్ను పరిశీలిసబేకెందు నిర్ణయిసిరుత్తదె.

2 ఇంతహ పరిస్థితిగె బందువరుషి పరియంత్ర ఆగమ క్రియా రహస్యగళన్ను భాషెయల్లి ఓదువుదక్కె 6 జనరిగె మాత్ర తంగళు 1 కె రూ 40-0-0 గళ విద్యార్థివేతనవన్ను కొడుత్తిరువుదాగియూ తిళిసిరుత్తదె.

3 బందువరుషి కళిదనంతర పరీక్షార్థిగళిగె ఒట్టల్లకంద శైవ, వైష్ణవ దీక్షా క్రమగళల్లి ఆగమ శాస్త్రవన్ను అనుష్ఠిసిబేకాద విషయగళల్లి కేగడదిరుండుదక్కె (అనుభవస్థరాగలు) ట్రయినింగ్ కళుహిసిరువుదాగియూ నిర్బంధిసలాగిదె. ఈ విషయగళు క్రమంతె పాలిసువవరూ ఆగమక్రియగళు అభివృద్ధియాగలారవు.

4 విశిష్టాద్వైత సిద్ధాంతక్కె, న్యాయ శాస్త్రక్కూ, ఆగమ శాస్త్రక్కూ సంబంధవిరలారదు. విశిష్టాద్వైత శాస్త్రదల్లి ప్రవేశవన్ను పడెయలు ఈ సిద్ధాంతవన్ను తిళిదుకొళ్ళబేకాగుత్తదె.

5 ఆగమాదిగళల్లి జ్ఞాన - యోగ - క్రియా - చర్యా పాదగళల్లి అనేకాంశవాద శ్రీ వైష్ణవ భిన్నరూపగళన్ను మత్తు శైవాగమదల్లి శైవభిన్నరూపగళన్ను మాత్ర వ్యక్త మాడిరువుదిల్ల.

6 ఆగమ రహస్యగళన్ను తిళియలు, విశిష్టాద్వైతవాద శాస్త్రవూ, అద్వైతవాద శాస్త్రవూ మాత్రవల్లదె సాంఖ్యవాగలారదు.

7 ఆగమరహస్యగళన్ను తిళియలూ, అనుష్ఠిసలూ, మత్తు బోధిసలూ ఆయా సంబంధపడ్డ అర్హరిందు శాస్త్రాదిగళు నిర్బంధవల్లదిరువుదిల్ల. ఇందినందు ఆగమగళల్లియూ నాలు సిద్ధాంతగళు ఉత్తవాగిరువాగ్గె అవుగళల్లి తారతమ్యగళు సంబంధపడువుదిల్ల

మహాంశరాంధ్రవాగి వీరిని మభ్యపెట్టేందు శాస్త్రీగళు మోరె ఇడుత్తవే—

8 అల్లది ఆగమసంకరియకరల్లద అధికారిగళు ఆగమరహస్యగళన్నుచూ
డిజిలు ఆగమూంది శాస్త్రిగళు అవకాశవన్ను కొడువుదిల్ల. మత్తే ఆగమసంకరసంకరిగే
సంబంధపట్టదే ఇరువవరు శైవ, వైష్ణవ దివ్యక్షేత్రగళిగే హోగువుదూ గర్భగుడియ
వేశాదిగళిగే అవకాశకొడువుదిల్ల ఈ నియమగళు ఆగమరహస్యగళు ఇతరరిగే సంబంధవిరలారదు.

9 మేల్కండ బోధకరు 23 శాస్త్రిగళల్లి విస్తృతరాగి దివ్యక్షేత్రగళల్లి హోగిబందరూ ఈగినవన్నాన కైంకర్యగళల్లి ఆగమక్రమగళల్లి కేళిబందిరువుదన్ను నడెసలు శాస్త్రిగళిగే అవకాశ కొడువుదిల్ల. ఎల్లాఁ నిత్యైద్యాన లకోటినామసంకర్షణ బహిష్కారః ఎందు ఇరువుదరింద అధికారిగళు వేరాధ్యరు జనరన్ను మాడిదరే దోషలక్కర్హరన్ను మాడువుదల్లది శిష్టాచారవన్ను తెగెజనిదం తాగుత్తదే. మత్తే ఆగమశాస్త్రిగళు నింకరశాస్త్రిగళింగి వీరిని మభ్యపెట్టదియోవనుగు ఛిన్నభిన్నయాంగలారదు.

10 అధికారిగళింద ఆగమశాస్త్రివన్ను ఆగమసంకరియవరు పరిగ్రహిసిలు శాస్త్రిగళిగే అవకాశకొండిలారదు

గార్హమేంటనగళు ఆగమశాస్త్రిగళన్ను కళిదవరిగే ఇల్లవేందు గొణుట్టిగళల్లి ప్రచారమాడిసరుక్కారే. హాగే ఢక్కెయుదాదరే దేవాలయగళిగే ఇల్లవేందూ, దేవాలయగళల్లి హాఅనడెయల్లదువ ఆగమాంది కార్యగళు నడెయదువుదిల్లవేందే ఢక్కెయ బేకాగుత్తదే.

11 పాలయశః ఆగమపాంకరుగళు విరళవాగిరుత్తారే మత్తే అవిభాజ్యవం శరాగిరుత్తారే. అవరిగే ఇతర యూనివర్సిటీవాద జీవసోపాయగళూ ఇల్ల. బహుళ రొందరిగే లభిసుత్తిదార్దరే. విద్యాభ్యాసక్కే అవకాశవిల్లదే ఇద్దే- ఇంథాదుభిక్షకాలద ల్లి ముచెరాయి ఇలాఖెయవరు అసూబాదనదింద బందిరువ దేవాదాయగళన్ను రక్షి స్థానీయరే కాపాడికొండు అర్చకరే జీవనక్కే మొందరే ఉంటుమాడి అల్పస్వల్ప సంఖ్యగళన్ను మాడిరుత్తారే—

12 ఘనసర్కారవరు ఈగినసంస్కారన్ను దూరమాడి ఆగమక్రమయ పాలకరుగళన్ను అభివృద్ధిపడిసలు ముందె మద్రాసుశ్రీ ఆరాధకు దివ్యాంగార్చకాలదల్లి మీసోటిమాడిదరిందె ప్రతిజిల్లెయల్లియూ ఆగమక్రమయ పాఠశాలెగళన్ను ఏర్పడిసి ఆగమాంది గళిగే సంబంధపట్ట మత్తే అర్హరేయుళ్ళవరన్ను బోధకరన్నాగి మేళెడిసి ఆగమసంకర పాలకరన్ను ఆగమవిద్వాంసరెందన్నురాగి మాడిదరే ఆగమక్రమయగళూ అభివృద్ధియాగుత్తదే -

13 ఆగమశాస్త్రిగళే ముఖ్యవాగి సాంతర్వే. బోధకరిల్లదిద్దరే,

ఒ భాగం, శిల్పి శాస్త్రం 4 భాగం, గణిత భాగం 2, యోగ శాస్త్రం, మంత్ర శాస్త్రం యంత్ర శాస్త్రం మొదలైన, భరత శాస్త్రం 2 భాగం వర్ణారంభ నాట్యాంగాదిగళు అత్యంత అవశ్యకవాగిరుత్తదే. ఈగిరువల్లినవిన మూర్గదల్లి మొదలే రజినమోహన విద్యాపీఠ వనోహరాయ వాగువ్యవస్థయిల్లిరువ అగమరహస్యవేత్తగళూ, ఆగమపంకర్యాయరూ అభివృద్ధిమాడిదలారరు —

ఈ కేళగడె శాస్త్ర సంబంధవాదకేలసు శిష్యరకగళన్ను అనగాండవరిగె హరుదరిబిరుత్తదే.

శైవాగమ, కామిక, సుప్రభేదంక్రియా పంకాలక్షణ వివరణె —

శ్లోక. ఏషా మధ్యమయం కార్యం శివవిష్ణ్వోర్గురుక్రమాత్, అథాచ్ఛ
చతుర్థవ్యం నకార్యం మిదరిష్ణ్వర్థం ॥ ౧౧౧ —.

దీక్షాదివిధినా వివిధ దాచ్ఛైవ వర్ణా శ్చాశ్రమ జాతయః, నిజవర్ణాధ్వన
యోగమూర్ఛ శిల్పనః కారు కాదయ ॥ ౧౧౧౧ —.

వివరంతశివ శాస్త్రం చ్ఛేత్ర కాపి పాన్నృపరాష్ట్రయోక్తి, అంబిక్కాణ
శ పన్నాచ్ఛే శ్ర్ణన్ని దాలాం నివారయేత్ కే ॥ ౧౧౧౨ —.

పాంచ్ఛనం మొకాం జ్ఞానపాదే ॥ దాల్పాదశ్రీ ధారాచ్ఛేయి ॥ —.

నాంది క్షీకాయ దాంకచ్ఛేంన క్కేకపట్టాయపాంచనే, నవాంచి
కాయ భాచ్ఛేక్యం నచ పాంషండినేకథాం ॥ ఇకాచ్ఛేది ॥ —

స్వామియవరు ఈ మేల్కండ విషయగళిల్లవన్ను దివ్యజ్ఞానక్కే కందు ఆగమ బాలకరన్ను అభివృద్ధిగేరలు చేశ్వకాద ఏర్పాడుగళన్ను మాడిపేక్షకాగియూ, ఆగమ శాస్త్ర విరిచయవుళ్ళవరు ఆగమూంచికారిగళాగిరువ ఆగమపంకరెయవరన్నే చూ ధరకరన్నాగిసూది ఆగమూంచిన్యాసియన్ను మాండబ్యేకాంగి వినంతిసుత్తేవేస్తాను

ఇంతు దాసవరంవ్యవహారాలు

కా 4/3/1929 —.

D. N. Sundara Deekshita Agamika.
Secretary
Shivagama Vidyabhivardhani
Sabha.
24 No: Gopalaswami temple
Street. Chickpet
Bangalore city

SUBJECT.....

.....

.....

Section Cumpn.-

File No. 133-27

Serial No. 15-7

No. 2187 Secs on
2186

Diary No. of letter replied to.....1380
1381 Jc

General and Revenue Secretariat

(Cuttack)

the 192

Date of issue.....5/4/29

Signed by Mr. L.K. Sreenivasaraju

To

The Secretary Local Board
in Mysore. Bangalore.

Sir

With reference
to your letter No
1186/28-9 dated
the 7th March 1929
about the matter
requesting modifi-
cation of the G.O.
passing orders
about the Examin-
ation of candidates in

List of enclosures.....

Copied by.....

Examined by.....

over

Sastra, I am directed
to request you to be
so good as to consult
the President of the
Sanscrit College
Committee on the
suggestion and
submit a further
report in the matter
in due course. (The
enclosure to the letter
under reply is returned
herewith for reference
and return with
with reply.

I have etc

Dr. H. Sastri
Govt
Mys
3/4/24

I am to add
the opinion of
Mahopadya
Pandit Gangadha
Lakshmipa
Chinnaswa
Pandit of th
Govt College
would be
best in this
matter

GEN. & REV. SECRETARIAT.

Genl 183-27-11

OFFICIAL MEMORANDUM.

No..... ....

The accompanying Petition Registered No.... 1710 ..... dated 6.5.192 received at the General and Revenue Secretariat from Govt. ..... Deputation of V. Mudaliar Saheb, for a modification of the G.O. recently issued about the training of Pandits in Ayurveda Centres

with Compliments,

is forwarded ~~together with its enclosures~~ to the Govt. for information in connection with the subject, in continuation of this office letter No 2186/133-27-15 dated 8th April 1929

By Order,

Secretary.

BANGALORE,
....19 .....

~~P.T.O.~~

WD 02048 -GPB—3750—8 8-28

ಅರ್ಜಿದಾರ್..... .... ತಾಲ್ಲೂಕು

.....ಹೋಬಳಿ

....ಗ್ರಾಮದಲ್ಲಿರುವ

.....ಗೆ

ಇಂಡಾರ್ಸ್ಸ್ ಹುಕುಂ.

.....

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ವಿಷಯದಲ್ಲಿ ನೀವು ಗುಜರಾಯಿಸಿಕ್ಕೊಂಡ .....

ಮರುಕ್ಕಮಿನ ಅರ್ಜಿಯನ್ನು..... .....ಬಗ್ಗೆ

.....

.....ರವರ ಬಳಿಗೆ ಕಳುಹಿಸಿದೆ

ಬೆಂಗಳೂರು.

By Order,

Secretary.

SUBJECT.....

Diary No. of letter replied to.....1226.....

Section Irunzai

File No. 133-27

Serial No. 19

No. 2689 Income.

General and Revenue Secretariat

(Irunzai)

the 192

To

The Irunzai Commr

in Mysore, Bangalore

Date of issue.....30/5/28.....

Signed by .....

Sir,

In continuation of this office letter No 2186/133-27-15 dated the 8-4-28. in the matter of ~~modifying the Lists~~ Grant orders ~~in the case~~ of the training of Pandits in Ayurveda Sastra I am directed

st of enclosures.....

Copied by.....

29/5

Examined by.....

over

G.R.S. 27]

GENERAL AND REVENUE SECRETARIAT.

(Continuation sheet draft form.)

Ajanta sections in addition to these sections there are apart which the representation emphasises is that the initiation in the Ajanta sections should be by persons who have themselves been initiated and in case this condition is to be complied with the Board may be requested to advise whether the teachers cannot be initiated and thus equipped with the qualification also for imparting instruction in Ajanta Sections. If there are among the initiates persons who possess the qualifications prescribed for selection

er undergoing train
the Alabama Institute,
ere [illegible] objection
which
to the Board and pass
on the necessary train
for the purpose. If
however this should
possible the alternative
of initiating those who
possess the qualifi-
tions for becoming
mpetent teachers of
abama Institute, must be
ntioned and how
is may be arranged
r is a point on which
Board should be
equested to advise
. is further suggested
t if the Board has
no objection,
might also obtain
e views of eminent
cholars like Prof.
GPO—16,000—1941-1
Andrew Sandlin Fleming

G. R. S. 27]

GENERAL AND REVENUE SECRETARIAT.

(Continuation sheet draft form.)

Muhammedapadiyar.
Lakshmipuram Seima
vasuchary a, Mada
-vadivan Mahar
Mahadhyay.
Vidyanidhi
Venupakha Sen
and Mahamahopa
Mencanoseretaries
Vy Abyankara
Sastry

I have seen
h 28/12

W 27/5

Gl
25/5/25

CW
28/5

To
The
Chief Secretary,
Govt. of Mysore,
Bangalore

28 MAY 1929

॥ ಶ್ರೀ ॥

ಆಗಮತ್ರಯ ಮಂಡಲೀಸಭಾ, ಮೈಸೂರು.

1929 ನೇ ಇಸವಿ ಮೇ ಮಾಹೇ ತಾ॥ 12ಕ್ಕೆ ಸರಿಯಾದ ಶುಕ್ಲನಾಮ ಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೪ ಭಾನುವಾರದಲ್ಲು, ಮೈಸೂರು ಸೊಪ್ಪಿನಕೊಳದ ಬೀದಿಯಲ್ಲಿರುವ ವೇ॥ ಬ್ರಂ॥ ಆಗಮಿಕರು ಸುಂದರದೀಕ್ಷಿತರ ಮನೆಯಲ್ಲಿ ಮೈಸೂರು ನಂಜನಗೂಡು, ಚಾಮರಾಜನಗರ, ಶಿವಗಂಗಾ ಮುಂತಾದ ನಗರವಾಸಿಗಳಾದ ಶೈವವೈಷ್ಣವ ಪಾಂಚರಾತ್ರೀಯರಾದ ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಕರುಗಳು ಸಭೆಸೇರಿ ನಡೆಸಿದ ಜನರಲ್ ಮೀಟಿಂಗ್—

ಸಭೆಯ ಉದ್ದೇಶ್ಯ

ಈಚಿಗೆ ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಕರುಗಳ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿಗೋಸ್ಕರ ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಪಾಠಶಾಲೆಯಲ್ಲಿ, ಆಗಮದ ಪ್ರೌಢ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ, ವಿದ್ವಾಂಸರನ್ನು ತರಪೇತುಮಾಡಿ, ಮುಂದೆ ಅವರುಗಳನ್ನು ಉಪಾಧ್ಯಾಯರನ್ನಾಗಿ ಅಂಗೀಕರಿಸುವುದಾಗಿ ಮಾಡಿರುವ 1929 ನೇ ಜನವರಿ 21 ನೇ ತಾರೀಖಿನ ಮು| ನಂಬರು 1356-9-133-27-12 ಮರ್ಕುಮ್ಮಿನ ಗೌರ್ನಮೆಂಟು ಪ್ರೊಸಿಡಿಂಗ್ಸಿನ ವಿಚಾರದಲ್ಲಿ ಆಗಮತ್ರಯ ಮಂಡಲಿಯವರಿಗೆ ಈಗ ಉಂಟಾಗಿರುವ, ಮುಂದೆ ಉಂಟಾಗಬಹುದಾದ ಸಾಧಕ, ಬಾಧಕಗಳನ್ನು ವಿನಯಪೂರ್ವಕವಾಗಿ ಸರ್ಕಾರದವರಲ್ಲಿ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡು, ಸರಿಯಾದ ಏರ್ಪಾಡು ಮಾಡಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುವದೇ ಸಭೆಯ ಮುಖ್ಯ ಉದ್ದೇಶ್ಯವಾಗಿದೆ.

ಈ ಸಭೆಗೆ ಶ್ರೀಮದಿತ್ಯಾದಿ ವೇ॥ ಬ್ರಂ॥ ಚಾಮುಂಡೀಪಟ್ಟದ ಆಗಮಿಕರು ಏಕಾಂಬರದೀಕ್ಷಿತರು ಸಭಾಧ್ಯಕ್ಷರಾಗಿ ಇರಬೇಕೆಂದು ಮೈಸೂರು ಶ್ರೀ ಪ್ರಸನ್ನಕೃಷ್ಣಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮತ್ ರಂಗನಾಥಸ್ವಾಮಿ ಭಟ್ಟರವರು ಸೂಚಿಸಿದ್ದನ್ನು ಮೈಸೂರು ಶ್ರೀ ಲಕ್ಷ್ಮೀರಮಣ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮತ್ ಶ್ರೀನಿವಾಸಭಟ್ಟರು, ಚಾಮರಾಜನಗರದ ವೇ॥ ಬ್ರಂ॥ ಆಗಮಿಕರು ಇಂದ್ರಶೇಖರ ದೀಕ್ಷಿತರು ಮಗೈರೇರು ಅನುಮೋದಿಸಿದ ಪ್ರಕಾರ ಶ್ರೀಮತ್ ಏಕಾಂಬರದೀಕ್ಷಿತರವರು ಸಭಾಧ್ಯಕ್ಷ ಪದವನ್ನ ಅಲಂಕರಿಸಿದರು. ಅನಂತರದಲ್ಲಿ ಸಭಿಕರ ತಿಳುವಳಿಕೆ ಬಗ್ಗೆ ಸರ್ಕಾರದವರ ಪ್ರೊಸಿಡಿಂಗ್ಸ್ ವಿವರವಾಗಿ ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ನೆಲಮಂಗಲದಿಂದ ಬಂದಿದ್ದ ಶಿವಗಂಗಾ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮತ್ ಗಂಗಾಧರ ದೀಕ್ಷಿತರಿಂದ ಓದಲ್ಪಟ್ಟು ವಿಶದೀಕರಿಸಲ್ಪಟ್ಟಿತು.

ಚರ್ಚಿತವಾದ ವಿಷಯಗಳು

ಆನಂತರದಲ್ಲಿ ಸರ್ಕಾರದವರು ಏರ್ಪಡಿಸಿರುವ ಕ್ರಮಗಳ ವಿಷಯದಲ್ಲಿ ಇರತಕ್ಕ ಅನಾನುಕೂಲತೆಯನ್ನು ಕುರಿತು, ದೀರ್ಘವಾದ ಉಪನ್ಯಾಸವು ಬ್ರಂ|| ಶ್ರೀ|| ಆಗಮಿಕ ರಂಗಸ್ವಾಮಿಭಟ್ಟರವರಿಂದ ಮಾಡಲ್ಪಟ್ಟಿತು. ಉಪನ್ಯಾಸದ ಸಾರಾಂಶ ವೇನೆಂದರೆ—ಪ್ರಕೃತದಲ್ಲಿ ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಗೌರ್ನಮೆಂಟಿನವರು ಆಗಮತ್ರಯದವರ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿ ಯನ್ನು ಬಯಸಿ, ಇವರ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ಹೇರಳವಾದ ದ್ರವ್ಯವನ್ನು ಖರ್ಚುಮಾಡಿ ಇದಕ್ಕೊಸ್ಕರ ಪಾಠಪ್ರವಚನಗಳಿ ಗಾಗಿ ಸಂಸ್ಕೃತರುಗಳನ್ನು ಏರ್ಪಡಿಸುವದಾಗಿ ಪ್ರಯತ್ನಪಟ್ಟಿರುವುದು ಆಗಮತ್ರಯದವರ ಭಾಗ್ಯೋದಯವೆಂದೇ ಭಾವಿಸುತ್ತೇವೆ. ಆದರೆ ಈಗ ಉಪಾಧ್ಯಾಯರಾಗತಕ್ಕವರ ವಿದ್ಯಾಪರಿಶ್ರಮವಿಷಯದಲ್ಲಿ ಸರ್ಕಾರದವರು ಸರಿಯಾದ ಏರ್ಪಾಡು ಮಾಡಿರುವದಿಲ್ಲ ವೆಂಬುವದೇ ನಮ್ಮಗಳ ಕೊರತೆಯಾಗಿದೆ. ಶೈವಾಗಮದ ವಿಚಾರದಲ್ಲಿ ಈ ಮತಾನುಯಾಯಿಗಳು ಬೋಧಾಯನಸೂತ್ರಾ ನುವರ್ತಿಗಳಾಗಿಯೂ ಶೈವಾಗಮಧರ್ಮಸ್ಥವಿಷ್ಕರಾಗಿಯೂ ಇರುವ ಶ್ರೀಕಂಠಭಾಷ್ಯವನ್ನು ಪ್ರಾಮಾಣ್ಯ ವಾಗಿ ಅಂಗೀಕರಿಸುವವರಾಗಿಯೂ ಇರುತ್ತಾರೆ ಇದು ಶೈವ ವಿಶಿಷ್ಟಾದ್ವೈತಸಿದ್ಧಾಂತಕ್ಕೆ ಅನುಗುಣ್ಯವಾಗಿ ಇದೆ. ಇದು ವಿನಹಾ ಶೈವಾಗಮಕ್ಕೆ ವಿಶೇಷ ಪ್ರಾಮಾಣ್ಯವನ್ನು ಅಂಗೀಕರಿಸದೇ ಇರುವ ಭಾಷ್ಯಪರಿಜ್ಞಾನವುಳ್ಳವರಿಂದ ನಮಗೆ ಯಾವ ಪ್ರಯೋಜನವೂ ಆಗುವದಿಲ್ಲವಾದುದರಿಂದ ಮುಖ್ಯ ಶೈವಾಗಮಿಕ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಅತ್ಯವಶ್ಯಕವಾಗಿರುವ ವೇದಾಂತಶಾಸ್ತ್ರದ ಪರಿಜ್ಞಾನದ ಅಂತಸ್ಥನವರಿವಿಗೆ ಆಗಬೇಕಾದ ಇತರ ಅಂದರೆ ಪೂಜಾವಿಧಾನ ಮಹೋತ್ಸವಾದಿಗಳು, ಪ್ರತಿಷ್ಠಾವಿಧಾನ, ಸಿದ್ಧಾಂತವ್ಯವಸ್ಥೆ, ಮಂತ್ರರಹಸ್ಯಗಳು, ಮುದ್ರಾಲಕ್ಷಣ, ಇತ್ಯಾದಿ ವಿಷಯಗಳ ಪರಿಜ್ಞಾನಾವಶ್ಯಕತೆ ಉಂಟಾಗಬೇಕಾಗು ವದರಿಂದ ಈ ಭಾಗಗಳಲ್ಲಿ ಪರಂಪರೆಯಾಗಿ ಆಗಮಶಾಸ್ತ್ರಪರಿಜ್ಞಾನವುಳ್ಳವರಾಗಿ ದೀಕ್ಷಿತರಾಗಿ ಮಂತ್ರರಹಸ್ಯಗಳನ್ನು ತಿಳಿದು, ಉಪದೇಶಕ್ಕೆ ಅರ್ಹತೆಯುಳ್ಳವರನ್ನು ನೇಮಿಸಿದ್ದೇ ಆದರೆ ನಮ್ಮ ಬಾಲಕರುಗಳಿಗೆ ಸರಿಯಾದ ಪ್ರಯೋಜನವು ಲಭಿಸಿದಂತೆ ಆಗು ತ್ತದೆಯೆ ವಿನಹ ಕೇವಲ ಭಿನ್ನವೇದಾಂತ ಮತ್ತು ನಮಗೆ ನಿಷ್ಪ್ರಯೋಜನವಾದ ಸಾಂಖ್ಯ ಶಾಸ್ತ್ರದ ಪರಿಶ್ರಮತ್ವವುಳ್ಳ ಪಂಡಿತ ರನ್ನು ನೇಮಿಸಿದರೆ ಪ್ರಯೋಜನವಾಗಲಾರದು. ಆಗಮಶಾಸ್ತ್ರದಲ್ಲಿ ಪರಿಶ್ರಮವುಳ್ಳವರು ಸಿದ್ಧವಾಗಿದ್ದರೂ ಮೇಲ್ಕಂಡವರನ್ನು ಶೈವಾಗಮದಲ್ಲಿ ಉಪಾಧ್ಯಾಯರಾಗಲು ಅಲ್ಪಕಾಲಾವಧಿಯನ್ನು ಕೊಟ್ಟು ಆಯಾಯ ಶಿವಾಲಯಗಳಲ್ಲಿ ತರಪೇತಾಗಲು ವಿಧಿಸಿರುವದು ನಿಷ್ಪ್ರಯೋಜನಕಾರಿಯಾಗಿರುವುದಲ್ಲದೆ ನಾಲ್ಕಾರು ವರುಷ ವ್ಯಾಸಂಗಮಾಡಿದರೂ ಉಪಾಧ್ಯಾಯರಾಗಲು ಸಾಧ್ಯವಾಗದಿರುವ ಏರ್ಪಾಡು ಎಂದಿಗೂ ತೃಪ್ತಿಕರವಾಗಿರುವುದಿಲ್ಲ

ವೈಷ್ಣವಸವಿಚಾರದಲ್ಲಿ ವಿಜ್ಞಾಪಿಸುವುದೇನಂದರೆ—ಈ ಸಂಪ್ರದಾಯಾನುವರ್ತಿಗಳೂ ಅವರ ಮತತತ್ವಗಳನ್ನು ಒಳ ಗೊಂಡಿರುವ ಶ್ರೀ ಲಕ್ಷ್ಮೀವಿಶಿಷ್ಟಾದ್ವೈತ ಭಾಷ್ಯವನ್ನು ಪ್ರಾಮಾಣ್ಯವಾಗಿ ಅಂಗೀಕರಿಸಿರುತ್ತಾರೆ.

ಇವರಿಗೆ ಮುಖ್ಯವಾದ ವೈಷ್ಣವಸಸೂತ್ರಗಳ ಪರಿಶ್ರಮತ್ವವು ಮತ್ತು ವೈಷ್ಣವಸಮಂತ್ರಪ್ರಶ್ನ, ದೇವಾಲಯಸಂಬಂಧ ವಾದ ಮಹೋತ್ಸವಪ್ರತಿಷ್ಠಾಂತಪ್ರಯೋಗಗಳು—ಇದಕ್ಕೆ ಮೂಲಭೂತವಾದ ಅತ್ರಿಮರೀಚ್ಯಾದಿ-ಸಂಹಿತೆಗಳ ಪರಿಶ್ರಮವು ಅತ್ಯಂತ ಅವಶ್ಯಕತ ಇದಯೇ ವಿನಹ —ನವೀನನ್ಯಾಯ ಇತರಭಾಷ್ಯಗಳ ಪರಿಶ್ರಮವುಳ್ಳವರ ಉಪಾಧ್ಯಾಯತ್ವವು ಪ್ರಯೋ ಜನವಾಗಲಾರದು. ಅಲ್ಲದೆ ಪ್ರಕೃತದಲ್ಲಿ ಮೇಲ್ಕಂಡ ಭಾಗಗಳೆಲ್ಲಾ ಸಂಪೂರ್ಣ ಪರಿಶ್ರಮವುಳ್ಳ ವೈಷ್ಣವಸೀಯ ಸ್ಥಾನ ವಿದ್ವಾಂಸರು ಸಿದ್ಧವಾಗಿದೊರಕುತ್ತಿರುವಲ್ಲಿ-ಅನ್ಯಸಂಪ್ರದಾಯಾನುಯಾಯಿಗಳಾಗಿಯೂ, ನೂತನವಾಗಿ ವೈಷ್ಣವಸಶಾಸ್ತ್ರವನ್ನು ಅಭ್ಯಸಿಸಲು ಪ್ರಾರಂಭಿಸುತಕ್ಕ ವರನ್ನು ಉಪಾಧ್ಯಾಯರನ್ನಾಗಿ ನೇಮಿಸುವದು ನ್ಯಾಯವಾಗಿಲ್ಲ ಮತ್ತು ಧನವ್ಯಯವೂ, ಕಾಲ ವಿಳಂಬವೂ ಆಗುವದಕ್ಕೆ ಕಾರಣವಾಗುತ್ತೆ.

ಪಾಂಚರಾತ್ರವಿಚಾರದಲ್ಲಾದರೋ—ಸಾಧಾರಣವಾಗಿ ಮೈಸೂರು ದೇಶದಲ್ಲಿ ಇರುವ ಒಂದೊಂದು ದೇವಾಲಯಗಳಲ್ಲಿ ಒಂದೊಂದು ಸಂಪ್ರದಾಯದವರು ಕೃಷ್ಣಯಜುಶ್ಶಾಖಿಗಳಾಗಿಯೂ, ಶುಕ್ಲಯಜುಶ್ಶಾಖಿಗಳಾಗಿಯೂ ಒಂದೊಂದು ಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿ ಅಂದರೆ—ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಸಾತ್ವತಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿಯೂ—

ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ವಾದ್ಮ ಸಂಹಿತಾಪ್ರಕಾರವಾಗಿಯೂ ಮೈಸೂರಿನಲ್ಲಿ ಈಶ್ವರಸಂಹಿತಾಪ್ರಕಾರವಾಗಿಯೂ, ಕಂಚಿಯಲ್ಲಿ ಜಯಾಖ್ಯಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿಯೂ, ಶ್ರೀರಂಗದಲ್ಲಿ ವಾರಮೇಶ್ವಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿ ಇದ್ದು ಪೂಜಾದಿಗಳು ನಡೆಯುತ್ತಿವೆ. ವಾಂಙರಾತ್ರ ಉವಾಧ್ಯಾಯರಾಗತಕ್ಕವರಿಗೆ ಮೇಲ್ಕಂಡ ಎಲ್ಲಾ ಸಂಹಿತೆಗಳ ಪರಿಶ್ರಮವು ಇವುಗಳ ಸಕಲ ಪ್ರಯೋಗಗಳ ಪರಿಶ್ರಮವೂ, ಆಗಬೇಕಾಗಿರುವದಲ್ಲವೆ ಶುಕ್ಲಯಜುಶ್ಯಾಖಿಗಳು ತಮ್ಮ ಸಕಲ ಕರ್ಮಗಳಲ್ಲಿ ಉಪಯೋಗಿಸುವ ಶುಕ್ಲಯಜುರ್ವೇದ ಮಂತ್ರಗಳ ಸಂಪೂರ್ಣ ಪರಿಶ್ರಮವು ಅತ್ಯನತ್ಯಕವಾಗಿ ಇದೆ. ಮತ್ತು ವಾಂಙರಾತ್ರ ಮತೀಯರಿಗೆ ದೀಕ್ಷಾ ಬದ್ಧರಲ್ಲದ, ಸ್ವಮತೀಯರಲ್ಲದ, ಸ್ವಶಾಖೆಯವರಲ್ಲದವರಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಲು ಶಾಸ್ತ್ರವು ಅವಕಾಶಕೊಡುವುದಿಲ್ಲವಾದ್ದರಿಂದ ಇವರುಗಳು ಅನ್ಯರಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸಮಾಡಲು ಸಮ್ಮತಿಸುವದಿಲ್ಲ. ಇದಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಪುಸ್ತುಕಗಳು ಇತರರಿಗೆ ಸಿಕ್ಕುವಂತಿಲ್ಲ. ಪ್ರೈವೆಟ್ ಲೈಬ್ರರಿಗಳಲ್ಲಿ ಅಡಗಿ ಇವೆ. ಮೇಲ್ಕಂಡ ಅನಾನುಕೂಲವಿರುವದ್ದರಿಂದ ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ನಮ್ಮ ಬಾಲಕರ ವಿದ್ಯಾಭಿವೃದ್ಧಿ ವಿಷಯದಲ್ಲಿ ಏರ್ಪಡಿಸಿರುವ ವಾಠಶಾಲಾಕ್ರಮಗಳು ಸರಿಯಾಗಿ ವ್ಯವಸ್ಥೆಯಾಗಬೇಕಾದರೆ ಅವಸರಪಡದೆ ಆಗಮತ್ರಯ ಮಂಡಲಿಯವರಲ್ಲಿ ಮುಖ್ಯರಾದವರನ್ನು ಕರಸಿಕೊಂಡು ಕಮಿಟಿ ಮಾಡಿ ನಮ್ಮ ಕುಂದುಕೊರತೆಗಳನ್ನೆಲ್ಲಾ ಸರ್ಕಾರದವರ ಅವಗಾಹನೆಗೆ ತೆಗೆದುಕೊಂಡು ನಮ್ಮಗಳ ಅಭಿವೃದ್ಧಿಗೋಸ್ಕರವೇ ಏರ್ಪಡಿಸಿರುವ ವಿದ್ಯಾಭಿವೃದ್ಧಿ ಕ್ರಮವನ್ನು ಶಾಶ್ವತಪಡಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥನೆಯಾಗಿ ಇದೆ.

ಮೇಲ್ಕಂಡ ಉಪನ್ಯಾಸವು ನಡದನಂತರ ಅಲ್ಲಿದ್ದ ಸಭಿಕರೆಲ್ಲಾ ಈ ಅಭಿಪ್ರಾಯವನ್ನು ಅನುಮೋದಿಸಿ ಇದೇ ವಿಷಯದಲ್ಲಿ ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರಲ್ಲೂ, ಘನ ಸರ್ಕಾರದವರಲ್ಲೂ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡು ಇದರಂತೆ ಕಮಿಟಿ ಏರ್ಪಡಿಸಿ ಎಲ್ಲರಿಗೂ ಅನುಕೂಲವಾಗುವಂತೆ ಸಹಕರಿಸಿ ಕಾಪಾಡಬೇಕೆಂದು ನಿರ್ಧರಿಸಲ್ಪಟ್ಟಿತು. ನಂತರ ಸಭಿಕರೆಲ್ಲರೂ ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಶ್ರೇಯಃಪ್ರಾರ್ಥನಾರೂಪವಾದ ಮಂಗಳ ಶ್ಲೋಕವನ್ನು ಹೇಳಿ ಜಯಧ್ವನಿಯೊಡನೆ ಸಭೆಯು ಮುಕ್ತಾಯಗೊಂಡಿತು

ಶ್ರೀ ಚಾಮುಂಡೀಪಟ್ಟದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಏಕಾಂಬರ ದೀಕ್ಷಿತರು ಪ್ರೆಸಿಡೆಂಟರಾಗಿಯೂ, ಮೈಸೂರು ಶ್ರೀ ಪ್ರಸನ್ನ ಕೃಷ್ಣಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮತ್ ರಂಗಸ್ವಾಮಿ ಭಟ್ಟರವರು ವೈಸ್ ಪ್ರೆಸಿಡೆಂಟರಾಗಿಯೂ, ಚಾಮರಾಜನಗರದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಸುಬ್ರಾಯದೀಕ್ಷಿತರವರು ಮತ್ತು ವೇ||ಬ್ರಂ|| ಚಂದ್ರ ಶೇಖರ ದೀಕ್ಷಿತರನ್ನು ಸೆಕ್ರೆಟೆರಿಯವರನ್ನಾಗಿಯೂ ನೇಮಿಸಲ್ಪಟ್ಟಿತು.

ಕಾರ್ಯನಿರ್ವಾಹಕಮಂಡಲಿ ಸದಸ್ಯರು

ಮೈಸೂರಿನಲ್ಲಿ ಇರುವ ವೇ|| ಬ್ರಂ|| ಸುಂದರದೀಕ್ಷಿತರು, ಮೈಸೂರಿನಲ್ಲಿ ಇರುವ ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮತ್ ವೈಛಾನಸದ ತ್ರಿನಿವಾಸ ಭಟ್ಟರು, ಮೈಸೂರು ತ್ರಿಣೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಚೌಡದೀಕ್ಷಿತರು, ನಂಜನಗೂಡು ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ನಂಜುಂಡಸ್ವಾಮಿ ದೀಕ್ಷಿತರವರು, ನಂಜನಗೂಡು ಶ್ರೀ ಅಮ್ಮನವರ ಸನ್ನಿಧಿ ವೇ|| ಬ್ರಂ|| ನಂಜಪ್ಪದೀಕ್ಷಿತರವರು, ನಂಜನಗೂಡು ವೇ|| ಬ್ರಂ|| ಹುಲ್ಲಹಳ್ಳಿ ಸುಬ್ರಾಯ ದೀಕ್ಷಿತರವರು, ನಂಜನಗೂಡು ವೇ|| ಬ್ರಂ|| ಶಾಮಣ್ಣ ದೀಕ್ಷಿತರವರು, ಮೇಲುಗೋಟೆ ಅರ್ಚಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮತ್ ಕೇಶವಭಟ್ಟರವರು, ಕಳಲೆ ಅ| ವೇ|| ಬ್ರಂ|| ಲಕ್ಷ್ಮೀಕಾಂತ ಭಟ್ಟರವರು, ಶ್ರೀರಂಗಪಟ್ಟಣದ ಅರ್ಚಕರು ವೇ|| ಬ್ರಂ|| ಲಕ್ಷ್ಮಣಭಟ್ಟರವರು. ನೆಲಮಂಗಲದಲ್ಲಿ ಇರುವ ಶಿವಗಂಗಾ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಗಂಗಾಧರ ದೀಕ್ಷಿತರು.

ಆಗಮಿಕ ಏಕಾಂಬರ ದೀಕ್ಷಿತ್ ಚಾಮುಂಡಿ ಬೆಟ್ಟ ಪ್ರೆಸಿಡೆಂಟರವರು.
ಅ. ರಂಗಸ್ವಾಮಿ ಭಟ್ಟರು ವೈಸ್ ಪ್ರೆಸಿಡೆಂಟರವರು.
ಚಂದ್ರಶೇಖರ ದೀಕ್ಷಿತರು
ಆಗಮಿಕ ಸುಬ್ರಾಯ ದೀಕ್ಷಿತರು } ಸೆಕ್ರೆಟೆರಿಗಳು.

— ಶ್ರೀ —

ಆಗಮತ್ರಯ ಮಂಡಲೀ ಸಭಾ, ಬೆಂಗಳೂರು

೧೯೨೯ನೇ ಇಸವಿ ಮೇ ಮಾಹೆ ತಾರೀಖು ೨೪ ಕ್ಕೆ ಸರಿಯಾದ ಶುಕ್ಲನಾಮ ಸಂವತ್ಸರದ ವೈಶಾಖ ಕೃಷ್ಣ ೧ ಶುಕ್ರವಾರದಲ್ಲು ಬೆಂಗಳೂರು ನಗರದ ತುಳಸೀತೋಟದಲ್ಲಿ ನೆಲಸಿರುವ ಶ್ರೀ ಪ್ರಸನ್ನ ಕೃಷ್ಣ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಬೆಂಗಳೂರು ಮತ್ತು ದಂಡು, ಹಲಸೂರು, ಹೊಸೂರು, ಮಾಗಡಿ, ನೆಲಮಂಗಲ, ಬೂವಗೂರು, ಮಡಕಶಿರ, ಅಮರಾಪುರ ಮುಂತಾವ ನಗರವಾಸಿಗಳಾದ ಶೈವ, ಪಾಂಚರಾತ್ರ, ವೈಖಾನಸ, ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಗಾಕರುಗಳು ಸಭೆಸೇರಿ ನಡೆಸಿದ ಜನರಲ್ ಮೀಟಿಂಗ್.

ಸಭೆಯ ಉದ್ದೇಶ

ಈಚಿಗೆ ಮೈಸೂರು ಶ್ರೀಮಂ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಗಾಕರುಗಳ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿಗೋಸ್ಕರ ಮೈಸೂರು ಶ್ರೀಮಂ ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಆಗಮದ ವ್ಯಾಢ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ವಿದ್ವಾಂಸರನ್ನು ತರವೇತುಮಾಡಿ, ಮುಂದೆ ಅವರುಗಳನ್ನು ಉಪಾಧ್ಯಾಯರನ್ನಾಗಿ ಅಂಗೀಕರಿಸುವದಾಗಿ ಮಾಡಿರುವ 1929ನೇ ಜನವರಿ 21ನೇ ತಾರೀಖಿನ ಮು. ನಂಬರು 1356-9-133-27-12 ಮರ್ಕುಮ್ಮಿನ ಗೌರ್ನಮೆಂಟು ಪ್ರೊಸೀಡಿಂಗ್ಸಿನ ವಿಚಾರದಲ್ಲಿ ಆಗಮತ್ರಯಮಂಡಲಿಯವರಿಗೆ ಈಗಲುಂಟಾಗಿರುವ ಮತ್ತು ಮುಂದೆ ಉಂಟಾಗಬಹುದಾದ ಸಾಧಕ-ಬಾಧಗಳನ್ನು ವಿನಯಪೂರ್ವಕವಾಗಿ ಸರ್ಕಾರದವರಲ್ಲಿ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡು, ಸರಿಯಾದ ಏರ್ಪಾಡು ಮಾಡಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುವುದೇ ಸಭೆಯ ಮುಖ್ಯ ಉದ್ದೇಶ್ಯವಾಗಿದೆ.

ಸಭಾಧ್ಯಕ್ಷರ ಚುನಾವಣೆ.

ಈ ಸಭೆಗೆ ಶ್ರೀಮದಿತ್ಯಾದಿ ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮಾ ಚಿತ್ತೂರು ಜಿಲ್ಲಾ ಕಂಗುಂದಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಸೇರಿವ ರಾಳ್ಳುಬೂದುಗೂರಿನಿಂದ ದಯಮಾಡಿಸಿರುವ ವಿದ್ವಾ ಶ್ರೀನಿವಾಸ ತಿರುನಾರಾಯಣ ಭಟ್ಟರವರು ಸಭಾಧ್ಯಕ್ಷರಾಗಿ ಇರಬೇಕೆಂದು ಬೆಂಗಳೂರು ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರೀ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಮುನಿಯಪ್ಪ ದೀಕ್ಷಿತರು ಸೂಚಿಸಿದ್ದನ್ನು ಬೆಂಗಳೂರು ಬಳೇಪೇಟೆ ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹ ಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ವರದಾಚಾರ್ಯರವರು, ಬೆಂಗಳೂರು ವೇ॥ ಬ್ರಂ॥ ಸುಂದರದೀಕ್ಷಿತರು, ತಿರುಪತಿ ತಿರುನಿವಾಸಪುರದ ವೇ॥ ಬ್ರಂ॥ ಕುಮಾರಸ್ವಾಮಿ ದೀಕ್ಷಿತರವರು, ಮ। ರಾ॥ ಎಸ್. ನಾಗರಾಜಯ್ಯನವರು, ವಗೈರೇರು ಅನುಮೋದಿಸಿದ ಪ್ರಕಾರ ಶ್ರೀಮಾ ವಿದ್ವಾ ಶ್ರೀನಿವಾಸ ತಿರುನಾರಾಯಣ ಭಟ್ಟರವರು ಸಭಾಧ್ಯಕ್ಷ ಪದವನ್ನಲಂಕರಿಸಿದರು.

ಅನಂತರದಲ್ಲಿ ಸಭಿಕರ ತಿಳುವಳಿಕೆ ಬಗ್ಗೆ ತುಳಸೀತೋಟದ ಶ್ರೀಯವರ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮಾ ರಂಗಭಟ್ಟರಿಂದ ಸರ್ಕಾರದವರ ಪ್ರೊಸೀಡಿಂಗ್ಸ್ ವಿವರವಾಗಿ ಓದಲ್ಪಟ್ಟು, ವಿಶದೀಕರಿಸಲ್ಪಟ್ಟಿತು

ಚರ್ಚಿತವಾದ ವಿಷಯಗಳು

ಅನಂತರದಲ್ಲಿ ಸರ್ಕಾರದವರು ಏರ್ಪಡಿಸಿರುವ ಕ್ರಮಗಳ ವಿಷಯದಲ್ಲಿ ಇರತಕ್ಕ ಅನಾನುಕೂಲತೆಯನ್ನು ಕುರಿತು, ದೀರ್ಘವಾದ ಉಪನ್ಯಾಸವು ಬ್ರಂ॥ ಶ್ರೀ॥ ಶ್ರೀಮಾ ಕುಮಾರಸ್ವಾಮಿ ದೀಕ್ಷಿತರವರಿಂದ ಮಾಡಲ್ಪಟ್ಟಿತು ಉಪನ್ಯಾಸನ ಸಾರಾಂಶವೇನೆಂದರೆ:—ಪ್ರಕೃತದಲ್ಲಿ ಶ್ರೀಮಂ ಮಹಾರಾಜರವರ ಗೌರ್ನಮೆಂಟಿನವರು ಆಗಮತ್ರಯದವರ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿಯನ್ನು ಬಯಸಿ, ಇವರ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ಹೇರಳವಾದ ದ್ರವ್ಯವನ್ನು ಖರ್ಚುಮಾಡಿ ಇದಕ್ಕೋಸ್ಕರ ಪಾಠಪ್ರವಚನಗಳಿಗಾಗಿ ಪಂಡಿತರುಗಳನ್ನು ನಿರ್ಪಡಿಸುವುದಾಗಿ ಪ್ರಯತ್ನಪಟ್ಟಿರುವುದು ಆಗಮತ್ರಯದವರ ಭಾಗ್ಯೋದಯವೆಂದೇ ಭಾವಿಸುತ್ತೇವೆ ಆದರೆ ಈಗ ಉಪಾಧ್ಯಾಯರಾಗತಕ್ಕವರ ವಿದ್ಯಾಪರಿಶ್ರಮವಿಷಯದಲ್ಲಿ ಸರ್ಕಾರದವರು ಸರಿಯಾದ ಏರ್ಪಾಡುಮಾಡಿರುವುಗಿಲ್ಲವೆಂಬುದೇ ನಮ್ಮಗಳ ಕೊರತೆಯಾಗಿದೆ. ಶೈವ, ಪಂಚರಾತ್ರ, ವೈಖಾನಸ ಈ ಆಗಮತ್ರಯದಲ್ಲೂ ದೀಕ್ಷಾ ಸಂಸ್ಕಾರ ಹೊಂದಿದ ಹೊರ್ತು ಆಗಮಾಧ್ಯಯನ ಮತ್ತು ಉಪಾಧ್ಯಾಯತ್ವ ಸ್ವಾನಗಳಿಗೆ ಅರ್ಹರಲ್ಲವೆಂತ ಶಾಸ್ತ್ರಾಧಾರಗಳು ಅಧಿಕವಾಗಿರುತ್ತೆಂಬ ಅಂಶ ಮಹಾಸಭೆಯವರ ಅವಗಾಹನೀಯವಾಗಿರುತ್ತೆ; ಈ ಅಂಶ ಹೆಚ್ಚಾಗಿ ವಿಜ್ಞಾಪಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ ನಾನು ಶಕ್ತನಲ್ಲ. ಪ್ರಕೃತ ಭಿನ್ನವೇದಾಂತಾದಿ ವ್ಯಾಢ ವಿದ್ಯಾಪರಿಶ್ರಮತ್ವವು ಆಗಮಶಾಸ್ತ್ರಗಳಿಗೆ ಸಂಬಂಧಪಡುವದಿಲ್ಲವಾಗಿರುವಪ್ರಯುಕ್ತ ಆಗಮಶಾಸ್ತ್ರಸಂಬಂಧಕ್ಕೆ ಅನುಗುಣ್ಯವಾದ ಯೋಗ್ಯತೆ ಉಳ್ಳವರಾಗಿಯೂ

ದೀಕ್ಷಾ ಸಂಸ್ಕಾರ ಹೊಂದಿದವರಾಗಿಯೂ ಪರಂಪರ ಉಪದೇಶ ಕ್ರಮಾನುಗುಣ್ಯವಾಗಿರುವ ಆಗಮಿಕರುಗಳನ್ನು ಘನವನ್ನು ಹೊಂದಿದ ಶ್ರೀಮ್ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ಆಗಮೋಕ್ತಾಧ್ಯಾಯ ಸ್ನಾನಕ್ಕ ನೇಮಕಮಾಡಿಸಿ ಕೊಡುವವರಿಗೂ ನಮ್ಮ ಬಾಲಕರನ್ನು ವಿದ್ಯಾರ್ಥಿಸ್ನಾನಕ್ಕೆ ಕಳಿಸಿಕೊಡುವದಕ್ಕೆ ಅಡಚಣೆಯಾಗಿರುತ್ತೆಂತಲೂ, ಮುಂದೆ ಆಗಮೋಕ್ತಾಧ್ಯಾಯರು ನೇಮಕವಾಗುವ ಸಂದರ್ಭದಲ್ಲ ಆಗಮತ್ರಯದ ರಹಸ್ಯ ಹೊಂದಿ ಅನುಷ್ಠಾನ ಹೊಂದುತ್ತಿರುವ ಪಂಡಿತರನ್ನು ೯ ಜನಗಳಿಗೆ ಕಡಮೆಯಿಲ್ಲದಂತೆ ಘನ ಸರ್ಕಾರದವರು ಕಮಿಟಿ ಏರ್ಪಡಿಸಿ, ಕಮಿಟಿಯವರ ಅಭಿಪ್ರಾಯವನ್ನೇ ಪ್ರಾಮುಖ್ಯತೆಯಿಂದ ಪರಿಗ್ರಹಿಸಿ, ಮುಂದೆ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ನಡಿಸಿಕೊಂಡು ಬರುವಂತೆ ವಿಜ್ಞಾಪಿಸಿಕೊಳ್ಳುವುದೇ ನಮ್ಮಗಳ ಮುಖ್ಯೋದ್ದೇಶವಾಗಿರುತ್ತೆ

ಈ ಭಾಗಗಳಲ್ಲಿ ಪರಮತ ಸಿದ್ಧಾಂತಪ್ರವರ್ತಕರ ಸಲಹೆಗಳನ್ನು ಸರ್ಕಾರದವರು ಅಂಗೀಕರಿಸುವುದಾದರೆ ಪುರಾತನ ಸಂಪ್ರದಾಯಗಳಿಗೆ ಲೋಪಬರುವದಲ್ಲದೆ, ಮತದ್ವೇಷಗಳು ಪ್ರಬಲಿಸಿ, ದೇವಸ್ಥಾನಗಳ ಮತ್ತು ಆಗಮಿಕರುಗಳ ಪುರೋಭಿವೃದ್ಧಿಗೆ ಕುಂದಕಬರುವದರಲ್ಲಿ ಸಂದೇಹವೇ ಇಲ್ಲವೆಂದು ನಂಬಿರುತ್ತೇವೆ ಈ ಭಾಗಗಳಲ್ಲಿ ಸಾವಧಾನ ಚಿತ್ತಕ್ಕೆ ತಂದು, ನಮ್ಮ ವ್ಯಾಧ್ರನೆಗೆ ಅನುಗುಣ್ಯವಾಗಿ ಸೌಕರ್ಯಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡುವಭಾರ ನಮ್ಮ ಸರ್ಕಾರದವರ ಮುಖ್ಯ ಕರ್ತವ್ಯವಾಗಿರುತ್ತೆಂತ ಈಮೂಲಕ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡಿರುತ್ತೆ.

1929 ನೇ ಇಸವಿ ಮೇ ಮಾಹೆ ತಾ|| 12ರಲ್ಲು ಮೈಸೂರು ರಾಜಧಾನಿಯಲ್ಲಿ ಸ್ಥಾಪಿಸಿರುವ ಆಗಮತ್ರಯ ಮಂಡಲೀ ಸಭಾ ಪ್ರೊಸೀಡಿಂಗ್ಸ್ ಕಾಪಿಯನ್ನು ಸಭೆಯವರ ಅವಗಾಹನೆಯ ಬಗ್ಗೆ ಪ್ರಚುರನಡಿಸಿದ್ದಾಯಿತು ಸದರೀ ಮೈಸೂರು ಸಭೆಯವರು ಮಾಡಿದ ತೀರ್ಮಾನ ಬಹು ಶ್ಲಾಘ್ಯವಾಗಿ, ಸಂಸ್ಕಾರವುಳ್ಳದ್ದಾಗಿ, ಆಗಮತ್ರಯದ ಸಂಪ್ರದಾಯಕ್ಕೆ ಅನುಗುಣ್ಯವಾಗಿ ಇರುವದಾಗಿ ನಭಿಕರೆಲ್ಲಾ ಅನುಮೋದಿಸಿ, ಮೈಸೂರು ಆಗಮತ್ರಯ ಮಂಡಲಿಯವರಿಗೆ ವಂದನೆಗಳನ್ನು ಸಮರ್ಪಿಸಿರುತ್ತೇವೆ ಮೇಲ್ಕಂಡ ಉಪನ್ಯಾಸವು ನಡೆದ ನಂತರ ಅಧ್ಯಕ್ಷರೇ ಮೊದಲಾದವರು ಈ ಅಭಿಪ್ರಾಯವನ್ನು ಅನುಮೋದಿಸಿದಮೇಲೆ, ಶ್ರೀಮ್ ಮಹಾರಾಜರವರಾದ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮರವರ ಸನ್ನಿಧಿಗೂ, ಮೈಸೂರು ಗೌರ್ನಮೆಂಟಿನವರ ಸನ್ನಿಧಿಗೂ ಸಹ ವಿಜ್ಞಾಪಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ತೀರ್ಮಾನಿಸಿ, ಶ್ರೀಮ್ ಮಹಾರಾಜರವರ ಶ್ರೇಯಃಪ್ರಾರ್ಥನೆಗಳೊಡನೆ ಸಭೆಯು ಮುಕ್ತಾಯಗೊಂಡಿತು.

ಕಾರ್ಯನಿರ್ವಾಹಕ ಮಂಡಲಿಯವರು

ಬೆಂಗಳೂರು ಬಳ್ಳಾಪುರದಪೇಟೆ ಶ್ರೀ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರು, ಬೆಂಗಳೂರು ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರೀ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಮುನಿಯಪ್ಪ ದೀಕ್ಷಿತರವರು, ದಂಡಿನ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮ್ ಸಂಕರ್ಷಣ ರಾಘವಭಟ್ಟರವರು, ಹಲಸೂರು ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಸೋಮಸುಂದರ ದೀಕ್ಷಿತರವರು ಹಲಸೂರು ಮ|| ರಾ|| ಎಸ್ ನಾಗರಾಜಯ್ಯನವರು, ಹಲಸೂರು ವೇ|| ಬ್ರಂ|| ಸುಬ್ರಹ್ಮಣ್ಯ ದೀಕ್ಷಿತರವರು, ಬೆಂಗಳೂರು ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ವರದಾಚಾರ್ಯರವರು

ಮೇಲ್ಕಂಡ ಕಾರ್ಯನಿರ್ವಾಹ ನಡೆಸುವಬಗ್ಗೆ ಬೆಂಗಳೂರು ತುಳಸೀತೋಟದ ವೇ||ಬ್ರಂ|| ಆಗಮಿಕರು ವಾಸುದೇವ ರಂಗಭಟ್ಟರವರೂ, ನೆಲಮಂಗಲದಲ್ಲಿರುವ ಶಿವಗಂಗಾ ವೇ|| ಬ್ರಂ|| ಗಂಗಾಧರ ದೀಕ್ಷಿತರವರೂ, ಹಲಸೂರು ವೇ|| ಬ್ರಂ|| ಎನ್. ನಾಗರಾಜಯ್ಯನವರೂ, ಬೆಂಗಳೂರು ವೇ|| ಬ್ರಂ|| ಸುಂದರದೀಕ್ಷಿತರೂ —ಈ ನಾಲ್ಕುಮಂದಿಗೂ ಅಧಿಕಾರ ಕೊಟ್ಟಿರುತ್ತೆ

ವಾಸುದೇವ ರಂಗಭಟ್ಟರ್,
ಆಗಮತ್ರಯಮಂಡಲಿ ಪ್ರೆಸಿಡೆಂಟ್,
ತುಲಸೀವನಂ, ಬೆಂಗಳೂರು ಸಿಟಿ

ವಿದ್ವಾನ್ ಶ್ರೀನಿವಾಸ ತಿರುನಾರಾಯಣಭಟ್ಟರ್,
ಸಭಾಧ್ಯಕ್ಷರು.

ಮಾಡಲ್ ಮುದ್ರಾಕ್ಷರಶಾಲಾ, ಅಕ್ಕಿಪೇಟೆಚೌಕ, ಬೆಂಗಳೂರು ಸಿಟಿ

SEC. TO GOVT.
29 MAY 1929
MUZRAI
D 1828

OFFICE OF THE
FIRST
28 MAY 1929
No. M.571

— ಶ್ರೀ —

ಆಗಮತ್ರಯ ಮಂಡಲೀ ಸಭಾ, ಬೆಂಗಳೂರು

೧೯೨೯ನೇ ಇಸವಿ ಮೇ ಮಾಹೆ ತಾರೀಖು ೨೪ ಕ್ಕೆ ಸರಿಯಾದ ಶುಕ್ಲನಾಮ ಸಂವತ್ಸರದ ವೈಶಾಖ ಕೃಷ್ಣ ೧ ಶುಕ್ರವಾರದಲ್ಲು ಬೆಂಗಳೂರು ನಗರದ ತುಳಸೀತೋಟದಲ್ಲಿ ನೆಲಸಿರುವ ಶ್ರೀ ಪ್ರಸನ್ನ ಕೃಷ್ಣ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಬೆಂಗಳೂರು ಮತ್ತು ದಂಡು, ಹಲಸೂರು, ಹೊಸೂರು, ಮಾಗಡಿ, ನೆಲಮಂಗಲ, ಬೂದಗೂರು, ಮಡಕಶಿರ, ಅಮರಾಪುರ ಮುಂತಾದ ನಗರವಾಸಿಗಳಾದ ಶೈವ, ಪಾಂಚರಾತ್ರ, ವೈಖಾನಸ, ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಕರುಗಳು ಸಭೆಸೇರಿ ನಡೆಸಿದ ಜನರಲ್ ಮೀಟಿಂಗ್.

ಸಭೆಯ ಉದ್ದೇಶ

ಈಚೆಗೆ ಮೈಸೂರು ಶ್ರೀಮನ್ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಕರುಗಳ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿಗೋಸ್ಕರ ಮೈಸೂರು ಶ್ರೀಮನ್ ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಆಗಮದ ವ್ಯಾಪ್ತ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ವಿದ್ವಾಂಸರನ್ನು ತರಪೇತುಮಾಡಿ, ಮುಂದೆ ಅವರುಗಳನ್ನು ಉಪಾಧ್ಯಾಯರನ್ನಾಗಿ ಅಂಗೀಕರಿಸುವದಾಗಿ ಮಾಡಿರುವ 1929ನೇ ಜನವರಿ 21ನೇ ತಾರೀಖಿನ ಮು. ನಂಬರು 1356-9-133-27-12 ಮರ್ಕುಮ್ಮಿನ ಗೌರ್ನಮೆಂಟು ಪ್ರೊಸೀಡಿಂಗ್ಸಿನ ವಿಚಾರದಲ್ಲಿ ಆಗಮತ್ರಯಮಂಡಲಿಯವರಿಗೆ ಈಗಉಂಟಾಗಿರುವ ಮತ್ತು ಮುಂದೆ ಉಂಟಾಗಬಹುದಾದ ಸಾಧಕ-ಬಾಧಗಳನ್ನು ವಿನಯಪೂರ್ವಕವಾಗಿ ಸರ್ಕಾರದವರಲ್ಲಿ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡು, ಸರಿಯಾದ ಏರ್ಪಾಡು ಮಾಡಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುವುದೇ ಸಭೆಯ ಮುಖ್ಯ ಉದ್ದೇಶ್ಯವಾಗಿದೆ.

ಸಭಾಧ್ಯಕ್ಷರ ಚುನಾವಣೆ.

ಈ ಸಭೆಗೆ ಶ್ರೀಮದಿತ್ಯಾದಿ ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮಾ॥ ಚಿತ್ತೂರು ಜಿಲ್ಲಾ ಕಂಗುಂದಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಸೇರಿದ ರಾಳ್ಲುಬೂದುಗೂರಿನಿಂದ ದಯಮಾಡಿಸಿರುವ ವಿದ್ವಾ॥ ಶ್ರೀನಿವಾಸ ತಿರುನಾರಾಯಣ ಭಟ್ಟರವರು ಸಭಾಧ್ಯಕ್ಷರಾಗಿ ಇರಬೇಕೆಂದು ಬೆಂಗಳೂರು ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರೀ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಮುನಿಯಪ್ಪ ದೀಕ್ಷಿತರು ಸೂಚಿಸಿದ್ದನ್ನು ಬೆಂಗಳೂರು ಬಳೇಪೇಟೆ ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹ ಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ವರದಾಚಾರ್ಯರವರು, ಬೆಂಗಳೂರು ವೇ॥ ಬ್ರಂ॥ ಸುಂದರದೀಕ್ಷಿತರು, ಶ್ರೀನಿವಾಸಪುರದ ವೇ॥ ಬ್ರಂ॥ ಕುಮಾರಸ್ವಾಮಿ ದೀಕ್ಷಿತರವರು, ಮ। ರಾ॥ ಎಸ್. ನಾಗರಾಜಯ್ಯನವರು, ವಗೈರೇರು ಅನುಮೋದಿಸಿದ ಪ್ರಕಾರ ಶ್ರೀಮಾ॥ ವಿದ್ವಾ॥ ಶ್ರೀನಿವಾಸ ತಿರುನಾರಾಯಣ ಭಟ್ಟರವರು ಸಭಾಧ್ಯಕ್ಷ ಪದವನ್ನಲಂಕರಿಸಿದರು.

ಅನಂತರದಲ್ಲಿ ಸಭಿಕರ ತಿಳುವಳಿಕೆ ಬಗ್ಗೆ ತುಳಸೀತೋಟದ ಶ್ರೀಯವರ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮಾ॥ ರಂಗಭಟ್ಟರಿಂದ ಸರ್ಕಾರದವರ ಪ್ರೊಸೀಡಿಂಗ್ಸ್ ವಿವರವಾಗಿ ಓದಲ್ಪಟ್ಟು, ವಿಶದೀಕರಿಸಲ್ಪಟ್ಟಿತು.

ಚರ್ಚಿತವಾದ ವಿಷಯಗಳು

ಅನಂತರದಲ್ಲಿ ಸರ್ಕಾರದವರು ಏರ್ಪಡಿಸಿರುವ ಕ್ರಮಗಳ ವಿಷಯದಲ್ಲಿ ಇರತಕ್ಕ ಅನಾನುಕೂಲತೆಯನ್ನು ಕುರಿತು, ದೀರ್ಘವಾದ ಉಪನ್ಯಾಸವು ಬ್ರಂ॥ ಶ್ರೀ॥ ಶ್ರೀಮಾ॥ ಕುಮಾರಸ್ವಾಮಿ ದೀಕ್ಷಿತರವರಿಂದ ಮಾಡಲ್ಪಟ್ಟಿತು. ಉಪನ್ಯಾಸದ ಸಾರಾಂಶ ವೇನೆಂದರೆ:—ಪ್ರಕೃತದಲ್ಲಿ ಶ್ರೀಮನ್ ಮಹಾರಾಜರವರ ಗೌರ್ನಮೆಂಟಿನವರು ಆಗಮತ್ರಯದವರ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿಯನ್ನು ಬಯಸಿ, ಇವರ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ಹೇರಳವಾದ ದ್ರವ್ಯವನ್ನು ಖರ್ಚುಮಾಡಿ ಇದಕ್ಕೋಸ್ಕರ ವಾಠಪ್ರವಚನಗಳಿಗಾಗಿ ಪಂಡಿತರುಗಳನ್ನು ಏರ್ಪಡಿಸುವುದಾಗಿ ಪ್ರಯತ್ನಪಟ್ಟಿರುವುದು ಆಗಮತ್ರಯದವರ ಭಾಗ್ಯೋದಯವೆಂದೇ ಭಾವಿಸುತ್ತೇವೆ. ಆದರೆ ಈಗ ಉಪಾಧ್ಯಾಯರಾಗತಕ್ಕವರ ವಿದ್ಯಾಪರಿಶ್ರಮವಿಷಯದಲ್ಲಿ ಸರ್ಕಾರದವರು ಸರಿಯಾದ ಏರ್ಪಾಡುಮಾಡಿರುವುದಿಲ್ಲವೆಂಬುದೇ ನಮ್ಮಗಳ ಕೊರತೆಯಾಗಿದೆ. ಶೈವ, ಪಂಚರಾತ್ರ, ವೈಖಾನಸ ಈ ಆಗಮತ್ರಯದಲ್ಲೂ ದೀಕ್ಷಾ ಸಂಸ್ಕಾರ ಹೊಂದಿದ ಹೊರ್ತು ಆಗಮಾಧ್ಯಯನ ಮತ್ತು ಉಪಾಧ್ಯಾಯತ್ವ ಸ್ಥಾನಗಳಿಗೆ ಅರ್ಹರಲ್ಲವೆಂತ ಶಾಸ್ತ್ರಾಧಾರಗಳು ಅಧಿಕವಾಗಿರುತ್ತೆಂಬ ಅಂಶ ಮಹಾಸಭೆಯವರ ಅವಗಾಹನೀಯವಾಗಿರುತ್ತೆ; ಈ ಅಂಶ ಹೆಚ್ಚಾಗಿ ವಿಜ್ಞಾಪಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ ನಾನು ಶಕ್ತನಲ್ಲ. ಪ್ರಕೃತ ಭಿನ್ನವೇದಾಂತಾದಿ ವ್ಯಾಪ್ತ ವಿದ್ಯಾಪರಿಶ್ರಮತ್ವವು ಆಗಮಶಾಸ್ತ್ರಗಳಿಗೆ ಸಂಬಂಧಪಡುವದಿಲ್ಲವಾಗಿರುವಪ,ಯುಕ್ತ ಆಗಮಶಾಸ್ತ್ರಸಂಬಂಧಕ್ಕೆ ಅನುಗುಣ್ಯವಾದ ಯೋಗ್ಯತೆ ಉಳ್ಳವರಾಗಿಯೂ

ದೀಕ್ಷಾ ಸಂಸ್ಕಾರ ಹೊಂದಿದವರಾಗಿಯೂ ಪರಂಪರ ಉಪದೇಶ ಕ್ರಮಾನುಗುಣ್ಯವಾಗಿರುವ ಆಗಮೋಕರುಗಳನ್ನು ಘನವನ್ನು ಹೊಂದಿದ ಶ್ರೀಮ್ಮ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ಆಗಮೋವಾಧ್ಯಾಯ ಸ್ಥಾನಕ್ಕೆ ನೇಮಕಮಾಡಿಸಿ ಕೊಡುವವರಿವಿಗೂ ನಮ್ಮ ಬಾಲಕರನ್ನು ವಿದ್ಯಾರ್ಥಿಸ್ಥಾನಕ್ಕೆ ಕಳಿಸಿಕೊಡುವದಕ್ಕೆ ಅಡಚನೆಯಾಗಿರುತ್ತೆಂತಲೂ, ಮುಂದೆ ಆಗಮೋವಾಧ್ಯಾಯರು ನೇಮಕವಾಗುವ ಸಂದರ್ಭದಲ್ಲಿ ಆಗಮತ್ರಯದ ರಹಸ್ಯ ಹೊಂದಿ ಅನುಷ್ಠಾನ ಹೊಂದುತ್ತಿರುವ ಪಂಡಿತರನ್ನು ೯ ಜನಗಳಿಗೆ ಕಡಮೆಯಿಲ್ಲದಂತೆ ಘನ ಸರ್ಕಾರದವರು ಕಮಿಟಿ ಏರ್ಪಡಿಸಿ, ಕಮಿಟಿಯವರ ಅಭಿಪ್ರಾಯವನ್ನೇ ಪ್ರಾಮುಖ್ಯತೆಯಿಂದ ಪರಿಗ್ರಹಿಸಿ, ಮುಂದೆ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ನಡಿಸಿಕೊಂಡು ಬರುವಂತೆ ವಿಜ್ಞಾಪಿಸಿಕೊಳ್ಳುವುದೇ ನಮ್ಮಗಳ ಮುಖ್ಯೋದ್ದೇಶವಾಗಿರುತ್ತೆ.

ಈ ಭಾಗಗಳಲ್ಲಿ ಪರಮತ ಸಿದ್ಧಾಂತಪ್ರವರ್ತಕರ ಸಲಹೆಗಳನ್ನು ಸರ್ಕಾರದವರು ಅಂಗೀಕರಿಸುವುದಾದರೆ ಪುರಾತನ ಸಂಪ್ರದಾಯಗಳಿಗೆ ಲೋಪಬರುವದಲ್ಲದೆ, ಮತದ್ವೇಷಗಳು ಪ್ರಬಲಿಸಿ, ದೇವಸ್ಥಾನಗಳ ಮತ್ತು ಆಗಮೋಕರುಗಳ ಪುರೋಭಿವೃದ್ಧಿಗೆ ಕುಂದಕಬರುವದರಲ್ಲಿ ಸಂದೇಹವೇ ಇಲ್ಲವೆಂದು ನಂಬಿರುತ್ತೇವೆ ಈ ಭಾಗಗಳಲ್ಲಿ ಸಾವಧಾನ ಚಿತ್ತಕ್ಕೆ ತಂದು, ನಮ್ಮ ವ್ಯಾಖ್ಯಾನಕ್ಕೆ ಅನುಗುಣ್ಯವಾಗಿ ಸೌಕರ್ಯಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡುವಭಾರ ನಮ್ಮ ಸರ್ಕಾರದವರ ಮುಖ್ಯ ಕರ್ತವ್ಯವಾಗಿರುತ್ತೆಂತ ಈಮೂಲಕ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡಿರುತ್ತೆ.

1929 ನೇ ಇಸವಿ ಮೇ ಮಾಹೆ ತಾ|| 12ರಲ್ಲು ಮೈಸೂರು ರಾಜಧಾನಿಯಲ್ಲಿ ಸ್ಥಾಪಿಸಿರುವ ಆಗಮತ್ರಯ ಮಂಡಲೀ ಸಭಾ ಪ್ರೊಸೀಡಿಂಗ್ಸ್ ಕಾಪಿಯನ್ನು ಸಭೆಯವರ ಅವಗಾಹನೆಯ ಬಗ್ಗೆ ಪ್ರಚುರಪಡಿಸಿದ್ದಾಯಿತು. ಸದರೀ ಮೈಸೂರು ಸಭೆಯವರು ಮಾಡಿದ ತೀರ್ಮಾನ ಬಹು ಶ್ಲಾಘ್ಯವಾಗಿ, ಸಂಸ್ಥಿರವುಳ್ಳದ್ದಾಗಿ, ಆಗಮತ್ರಯದ ಸಂಪ್ರದಾಯಕ್ಕೆ ಅನುಗುಣ್ಯವಾಗಿ ಇರುವದಾಗಿ ಸಭಿಕರೆಲ್ಲಾ ಅನುಮೋದಿಸಿ, ಮೈಸೂರು ಆಗಮತ್ರಯ ಮಂಡಲಿಯವರಿಗೆ ವಂದನೆಗಳನ್ನು ಸಮರ್ಪಿಸಿರುತ್ತೇವೆ. ಮೇಲ್ಕಂಡ ಉಪನ್ಯಾಸವು ನಡೆದ ನಂತರ ಅಧ್ಯಕ್ಷರೇ ಮೊದಲಾದವರು ಈ ಅಭಿಪ್ರಾಯವನ್ನು ಅನುಮೋದಿಸಿದಮೇಲೆ, ಶ್ರೀಮ್ಮ ಮಹಾರಾಜರವರಾದ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮರವರ ಸನ್ನಿಧಿಗೂ, ಮೈಸೂರು ಗೌರ್ನಮೆಂಟಿನವರ ಸನ್ನಿಧಿಗೂ ಸಹ ವಿಜ್ಞಾಪಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ತೀರ್ಮಾನಿಸಿ, ಶ್ರೀಮ್ಮ ಮಹಾರಾಜರವರ ಶ್ರೇಯಃಪ್ರಾರ್ಧನೆಗಳೊಡನೆ ಸಭೆಯು ಮುಕ್ತಾಯಗೊಂಡಿತು.

ಕಾರ್ಯನಿರ್ವಾಹಕ ಮಂಡಲಿಯವರು

ಬೆಂಗಳೂರು ಬಳ್ಳಾಪುರದಪೇಟೆ ಶ್ರೀ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮೋಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರು, ಬೆಂಗಳೂರು ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರೀ ದೇವಸ್ಥಾನದ ಆಗಮೋಕರು ವೇ|| ಬ್ರಂ|| ಮುನಿಯಪ್ಪ ದೀಕ್ಷಿತರವರು, ದಂಡಿನ ಆಗಮೋಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮ್ಮ ಸಂಕರ್ಷಣ ರಾಘವಭಟ್ಟರವರು, ಹಲಸೂರು ಆಗಮೋಕರು ವೇ|| ಬ್ರಂ|| ಸೋಮಸುಂದರ ದೀಕ್ಷಿತರವರು ಹಲಸೂರು ಮ|| ರಾ|| ಎಸ್ ನಾಗರಾಜಯ್ಯನವರು, ಹಲಸೂರು ವೇ|| ಬ್ರಂ|| ಸುಬ್ರಹ್ಮಣ್ಯ ದೀಕ್ಷಿತರವರು, ಬೆಂಗಳೂರು ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮೋಕರು ವೇ|| ಬ್ರಂ|| ವರದಾಚಾರ್ಯರವರು.

ಮೇಲ್ಕಂಡ ಕಾರ್ಯನಿರ್ವಾಹ ನಡೆಸುವಬಗ್ಗೆ ಬೆಂಗಳೂರು ತುಳಸೀತೋಟದ ವೇ||ಬ್ರಂ|| ಆಗಮೋಕರು ವಾಸುದೇವ ರಂಗಭಟ್ಟರವರೂ, ನೆಲಮಂಗಲದಲ್ಲಿರುವ ಶಿವಗಂಗಾ ವೇ|| ಬ್ರಂ|| ಗಂಗಾಧರ ದೀಕ್ಷಿತರವರೂ, ಹಲಸೂರು ವೇ|| ಬ್ರಂ|| ಎನ್. ನಾಗರಾಜಯ್ಯನವರೂ, ಬೆಂಗಳೂರು ವೇ|| ಬ್ರಂ|| ಸುಂದರದೀಕ್ಷಿತರೂ —ಈ ನಾಲ್ಕುಮಂದಿಗೂ ಅಧಿಕಾರ ಕೊಟ್ಟಿರುತ್ತೆ.

ವಾಸುದೇವ ರಂಗಭಟ್ಟರ್,
ಆಗಮತ್ರಯಮಂಡಲಿ ಪ್ರೆಸಿಡೆಂಟ್,
ತುಲಸೀವನಂ, **ಬೆಂಗಳೂರು ಸಿಟಿ.**

ವಿದ್ವಾನ್ ಶ್ರೀನಿವಾಸ ತಿರುನಾರಾಯಣಭಟ್ಟರ್,
ಸಭಾಧ್ಯಕ್ಷರು.

ಮಾಡಲ್ ಮುದ್ರಾಕ್ಷರಶಾಲಾ, ಅಕ್ಕಿವೇಟೆಜಾಕ, ಬೆಂಗಳೂರು ಸಿಟಿ.

9

No. 3835
one.

OFFICE OF THE PRIVATE SECRETARY
TO HIS HIGHNESS THE MAHARAJA OF MYSORE,
Mysore, 20th June 1929.

DEVELOPMENT

24 June 1929

Petition, as shown below, to His Highness the Maharaja is transferred to the Secretary to the Government of His Highness the Maharaja of Mysore, Development Department, Bangalore, for favour of disposal.

19-1945

with Compliments

Miss Scott
22 6 29

By Order,

for Private Secretary
to H. H. the Maharaja of Mysore.

No. 779 of 1928-29

subd with the sus file. A report has been called for from the Mun Power Mag &
Receipt of the report may be awaited
28/6 cws 29/6 yes cws 29/6/29
cws 29/6

779

24 June 1

His Highness
Sir Sri Krishnarajendra Wadiyar Bah
G.C.S.I., G.B.
Maharaja of My:

॥ ಶ್ರೀ ॥

ಆಗಮತ್ರಯ ಮುಂಡಲೀಸಭಾ, ಮೈಸೂರು.

1929 ನೇ ಇಸವಿ ಮೇ ಮಾಹೇ ತಾ॥ 12ಕ್ಕೆ ಸರಿಯಾದ ಶುಕ್ಲನಾಮ ಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೪ ಭಾನುವಾರದಲ್ಲು, ಮೈಸೂರು ಸೊಪ್ಪಿನಕೊಳದ ಬೀದಿಯಲ್ಲಿರುವ ವೇ॥ ಬ್ರಂ॥ ಆಗಮಿಕರು ಸುಂದರದೀಕ್ಷಿತರ ಮನೆಯಲ್ಲಿ ಮೈಸೂರು ನಂಜನಗೂಡು, ಚಾಮರಾಜನಗರ, ಶಿವಗಂಗಾ ಮುಂತಾದ ನಗರವಾಸಿಗಳಾದ ಶೈವವೈಷ್ಣವಸ ಪಾಂಚರಾತ್ರೀಯರಾದ ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಕರುಗಳು ಸಭೆಶೇರಿ ನಡೆಸಿದ ಜನರಲ್ ಮಿಟಿಂಗ್—

ಸಭೆಯ ಉದ್ದೇಶ್ಯ

ಈಚೆಗೆ ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಕರುಗಳ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿಗೋಸ್ಕರ ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಸಾರಶಾಲೆಯಲ್ಲಿ, ಆಗಮದ ಪ್ರೌಢ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ, ವಿದ್ವಾಂಸರನ್ನು ತರಪೇತುಮಾಡಿ, ಮುಂದೆ ಅವರುಗಳನ್ನು ಉಪಾಧ್ಯಾಯರನ್ನಾಗಿ ಅಂಗೀಕರಿಸುವುದಾಗಿ ಮಾಡಿರುವ 1929 ನೇ ಜನವರಿ 21 ನೇ ತಾರೀಖಿನ ಮು| ನಂಬರು 1356 9-133-27-12 ಮರ್ಕುವ್ಯುಸ ಗೌರ್ನಮೆಂಟು ಪ್ರೊಸಿಡಿಂಗ್ಸಿನ ವಿಚಾರದಲ್ಲಿ ಆಗಮತ್ರಯ ಮಂಡಲಿಯವರಿಗೆ ಈಗ ಉಂಟಾಗಿರುವ, ಮುಂದೆ ಉಂಟಾಗಬಹುದಾದ ಸಾಧಕ, ಬಾಧಕಗಳನ್ನು ವಿನಯವೂರ್ವಕವಾಗಿ ಸರ್ಕಾರದವರಲ್ಲಿ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡು, ಸರಿಯಾದ ಏರ್ಪಾಡು ಮಾಡಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುವದೇ ಸಭೆಯ ಮುಖ್ಯ ಉದ್ದೇಶ್ಯವಾಗಿದೆ.

ಈ ಸಭೆಗೆ ಶ್ರೀಮದಿತ್ಯಾದಿ ವೇ॥ ಬ್ರಂ॥ ಚಾಮುಂಡೀಬೆಟ್ಟದ ಆಗಮಿಕರು ಏಕಾಂಬರದೀಕ್ಷಿತರು ಸಭಾಧ್ಯಕ್ಷರಾಗಿ ಇರಬೇಕೆಂದು ಮೈಸೂರು ಶ್ರೀ ಪ್ರಸನ್ನಕೃಷ್ಣಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮತ್ ರಂಗಸ್ವಾಮಿ ಭಟ್ಟರವರು ಸೂಚಿಸಿದ್ದನ್ನು ಮೈಸೂರು ಶ್ರೀ ಲಕ್ಷ್ಮೀರಮಣ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮತ್ ಶ್ರೀನಿವಾಸಭಟ್ಟರು, ಚಾಮರಾಜನಗರದ ವೇ॥ ಬ್ರಂ॥ ಆಗಮಿಕರು ಇಂದ್ರಶೇಖರ ದೀಕ್ಷಿತರು ವಗೈರೇರು ಅನುಮೋದಿಸಿದ ಪ್ರಕಾರ ಶ್ರೀಮತ್ ಏಕಾಂಬರದೀಕ್ಷಿತರವರು ಸಭಾಧ್ಯಕ್ಷ ಪದವನ್ನ ಅಲಂಕರಿಸಿದರು. ಆನಂತರದಲ್ಲಿ ಸಭಿಕರ ತಿಳುವಳಿಕೆ ಬಗ್ಗೆ ಸರ್ಕಾರದವರ ಪ್ರೊಸಿಡಿಂಗ್ಸ್ ವಿವರವಾಗಿ ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟ್ ನೆಲಮಂಗಲದಿಂದ ಬಂದಿದ್ದ ಶಿವಗಂಗಾ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮತ್ ಗಂಗಾಧರ ದೀಕ್ಷಿತರಿಂದ ಓದಲ್ಪಟ್ಟು ವಿಶದೀಕರಿಸಲ್ಪಟ್ಟಿತು.

ಚರ್ಚಿತವಾದ ವಿಷಯಗಳು

ಅನಂತರದಲ್ಲಿ ಸರ್ಕಾರದವರು ಏರ್ಪಡಿಸಿರುವ ಕ್ರಮಗಳ ವಿಷಯದಲ್ಲಿ ಇರತಕ್ಕ ಅನಾನುಕೂಲತೆಯನ್ನು ಕುರಿತು, ದೀರ್ಘವಾದ ಉಪನ್ಯಾಸವು ಬ್ರಂ|| ಶ್ರೀ|| ಆಗಮಿಕ ರಂಗಸ್ವಾಮಿಭಟ್ಟರವರಿಂದ ಮಾಡಲ್ಪಟ್ಟಿತು. ಉಪಸ್ಯಾಸದ ಸಾರಾಂಶ ವೇನೆಂದರೆ—ಪ್ರಕೃತದಲ್ಲಿ ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಗೌರ್ನಮೆಂಟಿನವರು ಆಗಮತ್ರಯದವರ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿ ಯನ್ನು ಬಯಸಿ, ಇವರ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ಹೇರಳವಾದ ದ್ರವ್ಯವನ್ನು ಖರ್ಚುಮಾಡಿ ಇದಕ್ಕೊಸ್ಕರ ವಾರ್ಷಪ್ರವಚನಗಳಿ ಗಾಗಿ ಪಂಡಿತರುಗಳನ್ನು ಏರ್ಪಡಿಸುವದಾಗಿ ಪ್ರಯತ್ನಪಟ್ಟಿರುವುದು ಆಗಮತ್ರಯದವರ ಭಾಗ್ಯೋದಯವೆಂದೇ ಭಾವಿಸುತ್ತೇವೆ. ಆದರೆ ಈಗ ಉವಾಧ್ಯಾಯರಾಗತಕ್ಕವರ ವಿದ್ಯಾಪರಿಶ್ರಮವಿಷಯದಲ್ಲಿ ಸರ್ಕಾರದವರು ಸರಿಯಾದ ಏರ್ವಾಡು ಮಾಡಿರುವದಿಲ್ಲ ವೆಂಬುವದೇ ನಮ್ಮಗಳ ಕೊರತೆಯಾಗಿದೆ. ಶೈವಾಗಮದ ವಿಚಾರದಲ್ಲಿ ಈ ಮತಾನುಯಾಯಿಗಳು ಬೋಧಾಯನಸೂತ್ರಾ ನುವರ್ತಿಗಳಾಗಿಯೂ ಶೈವಾಗಮಧರ್ಮಪ್ರವಿಷ್ಠರಾಗಿಯೂ ಇದನ್ನು ಅನುಮೋದಿಸುವ ಶ್ರೀಕಂಠಭಾಷ್ಯವನ್ನು ಪ್ರಾಮಾಣ್ಯ ವಾಗಿ ಅಂಗೀಕರಿಸುವರಾಗಿಯೂ ಇರುತ್ತಾರೆ. ಇದು ಶೈವ ವಿಶಿಷ್ಟಾದ್ವೈತಸಿದ್ಧಾಂತಕ್ಕೆ ಅನುಗುಣ್ಯವಾಗಿ ಇದೆ. ಇದು ಏನಹಾ ಶೈವಾಗಮಕ್ಕೆ ವಿಶೇಷ ಪ್ರಾಮಾಣ್ಯವನ್ನು ಅಂಗೀಕರಿಸದೇ ಇರುವ ಭಾಷ್ಯಪರಿಜ್ಞಾನವುಳ್ಳವರಿಂದ ನಮಗೆ ಯಾವ ಪ್ರಯೋಜನವೂ ಆಗುವದಿಲ್ಲವಾದುದರಿಂದ ಮತ್ತು ಶೈವಾಗಮಿಕ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಅತ್ಯವಶ್ಯಕವಾಗಿರುವ ವೇದಾಂತಶಾಸ್ತ್ರದ ಪರಿಜ್ಞಾನದ ಅಂತಸ್ಥಿನವರಿವಿಗೆ ಆಗಬೇಕಾದ ಇತರ ಅಂದರೆ ಪೂಜಾವಿಧಾನ ಮಹೋತ್ಸವಾದಿಗಳು, ಪ್ರತಿಷ್ಠಾವಿಧಾನ, ಸಿದ್ಧಾಂತನ್ಯವಸ್ಥೆ, ಮಂತ್ರರಹಸ್ಯಗಳು, ಮುದ್ರಾಲಕ್ಷಣ, ಇತ್ಯಾದಿ ವಿಷಯಗಳ ಪರಿಜ್ಞಾನಾವಶ್ಯಕತೆ ಉಂಟಾಗಬೇಕಾಗು ವುದರಿಂದ ಈ ಭಾಗಗಳಲ್ಲಿ ಪರಂಪರೆಯಾಗಿ ಆಗಮಶಾಸ್ತ್ರಪರಿಜ್ಞಾನವುಳ್ಳವರಾಗಿ ದೀಕ್ಷಿತರಾಗಿ ಮಂತ್ರರಹಸ್ಯಗಳನ್ನು ತಿಳಿದು, ಉಪದೇಶಕ್ಕೆ ಅರ್ಹತೆಯುಳ್ಳವರನ್ನು ನೇಮಿಸಿದ್ದೇ ಆದರೆ ನಮ್ಮ ಬಾಲಕರುಗಳಿಗೆ ಸರಿಯಾದ ಪ್ರಯೋಜನವು ಲಭಿಸಿದಂತೆ ಆಗು ತ್ತದೆಯೆ ವಿನಹ ಕೇವಲ ಭಿನ್ನವೇದಾಂತ ಮತ್ತು ನಮಗೆ ನಿಷ್ಪ್ರಯೋಜನವಾದ ಸಾಂಖ್ಯ ಶಾಸ್ತ್ರದ ಪರಿಶ್ರಮತ್ವವುಳ್ಳ ಪಂಡಿತ ರನ್ನು ನೇಮಿಸಿದರೆ ಪ್ರಯೋಜನವಾಗಲಾರದು. ಆಗಮಶಾಸ್ತ್ರದಲ್ಲಿ ಪರಿಶ್ರಮವುಳ್ಳವರು ಸಿದ್ಧವಾಗಿದ್ದರೂ ಮೇಲ್ಕಂಡವರನ್ನು ಶೈವಾಗಮದಲ್ಲಿ ಉಪಾಧ್ಯಾಯರಾಗಲು ಅಲ್ಪಕಾಲಾವಧಿಯನ್ನು ಕೊಟ್ಟು ಆಯಾಯ ಶಿವಾಲಯಗಳಲ್ಲಿ ತರಪೇತಾಗಲು ವಿಧಿಸಿರುವದು ನಿಷ್ಪ್ರಯೋಜನಕಾರಿಯಾಗಿರುವುದಲ್ಲದೆ ನಾಲ್ಕಾರು ವರುಷ ವ್ಯಾಸಂಗಮಾಡಿದರೂ ಉವಾಧ್ಯಾಯರಾಗಲು ಸಾಧ್ಯವಾಗದಿರುವ ಏರ್ವಾಡು ಎಂದಿಗೂ ತೃಪ್ತಿಕರವಾಗಿರುವುದಿಲ್ಲ.

ವೈಷ್ಣಾನಸವಿಚಾರದಲ್ಲಿ ವಿಜ್ಞಾಪಿಸುವುದೇನಂದರೆ—ಈ ಸಂಪ್ರದಾಯಾನುವರ್ತಿಗಳೂ ಅವರ ಮತತತ್ವಗಳನ್ನು ಒಳ ಗೊಂಡಿರುವ ಶ್ರೀ ಲಕ್ಷ್ಮೀವಿಶಿಷ್ಟಾದ್ವೈತ ಭಾಷ್ಯವನ್ನು ಪ್ರಾಮಾಣ್ಯವಾಗಿ ಅಂಗೀಕರಿಸಿರುತ್ತಾರೆ.

ಇವರಿಗೆ ಮುಖ್ಯವಾದ ವೈಷ್ಣಾನಸಸೂತ್ರಗಳ ಪರಿಶ್ರಮತ್ವವು ಮತ್ತು ವೈಷ್ಣಾನಸಮಂತ್ರಪ್ರಶ್ನ, ದೇವಾಲಯಸಂಬಂಧ ವಾದ ಮಹೋತ್ಸವಪ್ರತಿಷ್ಠಾಂತಪ್ರಯೋಗಗಳು—ಇದಕ್ಕೆ ಮೂಲಭೂತವಾದ ಅತ್ರಿವಖೀಚ್ಯಾದಿ-ಸಂಹಿತೆಗಳ ಪರಿಶ್ರಮವು ಅತ್ಯಂತ ಅವಶ್ಯಕತೆ ಇದೆಯೇ ವಿನಹ —ನವೀನನ್ಯಾಯ ಇತರಭಾಷ್ಯಗಳ ಪರಿಶ್ರಮವುಳ್ಳವರ ಉವಾಧ್ಯಾಯತ್ವವು ಪ್ರಯೋ ಜನವಾಗಲಾರದು. ಅಲ್ಲದೆ ಪ್ರಕೃತದಲ್ಲಿ ಮೇಲ್ಕಂಡ ಭಾಗಗಳೆಲ್ಲಾ ಸಂಪೂರ್ಣ ಪರಿಶ್ರಮವುಳ್ಳ ವೈಷ್ಣಾನಸೀಯ ಘನ ವಿದ್ವಾಂಸರು ಸಿದ್ಧವಾಗಿದ್ದೊಂಕುತ್ತಿರುವಲ್ಲಿ-ಅನ್ಯಸಂಪ್ರದಾಯಾನುಯಾಯಿಗಳಾಗಿಯೂ, ನೂತನವಾಗಿ ವೈಷ್ಣಾನಸಶಾಸ್ತ್ರವನ್ನು ಅಭ್ಯಸಿಸಲು ಪ್ರಾರಂಭಿಸತಕ್ಕವರನ್ನು ಉವಾಧ್ಯಾಯರನ್ನಾಗಿ ನೇಮಿಸುವದು ನ್ಯಾಯವಾಗಿಲ್ಲ. ಮತ್ತು ಧನವ್ಯಯವೂ, ಕಾಲ ವಿಳಂಬವೂ ಆಗುವದಕ್ಕೆ ಕಾರಣವಾಗುತ್ತೆ.

ಪಾಂಚರಾತ್ರವಿಚಾರದಲ್ಲಾದರೋ—ಸಾಧಾರಣವಾಗಿ ಮೈಸೂರು ದೇಶದಲ್ಲಿ ಇರುವ ಒಂದೊಂದು ದೇವಾಲಯಗಳಲ್ಲಿ ಒಂದೊಂದು ಸಂಪ್ರದಾಯದವರು ಕೃಷ್ಣಯಜುಶ್ಶಾಖಿಗಳಾಗಿಯೂ, ಶುಕ್ಲಯಜುಶ್ಶಾಖಿಗಳಾಗಿಯೂ ಒಂದೊಂದು ಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿ ಅಂದರೆ—ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಸಾತ್ವತಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿಯೂ—

ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ಪಾಂಚರಾತ್ರ ಸಂಹಿತಾಪ್ರಕಾರವಾಗಿಯೂ ಮೈಸೂರಿನಲ್ಲಿ ಈಶ್ವರಸಂಹಿತಾಪ್ರಕಾರವಾಗಿಯೂ, ಕಂಚಿಯಲ್ಲಿ ಜಯಾಖ್ಯಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿಯೂ, ಶ್ರೀರಂಗದಲ್ಲಿ ಪಾರಮೇಶ್ವಸಂಹಿತಾ ಪ್ರಕಾರವಾಗಿ ಇದ್ದು ಪೂಜಾದಿಗಳು ನಡೆಯುತ್ತಿವೆ. ಪಾಂಚರಾತ್ರ ಉಪಾಧ್ಯಾಯರಾಗತಕ್ಕವರಿಗೆ ಮೇಲ್ಕಂಡ ಎಲ್ಲಾ ಸಂಹಿತೆಗಳ ಪರಿಶ್ರಮವು ಇವುಗಳ ಸಕಲ ಪ್ರಯೋಗಗಳ ಪರಿಶ್ರಮವೂ, ಆಗಬೇಕಾಗಿರುವದಲ್ಲದೆ ಶುಕ್ಲಯಜುಶ್ಶಾಖಿಗಳು ತಮ್ಮ ಸಕಲ ಕರ್ಮಗಳಲ್ಲಿ ಉಪಯೋಗಿಸುವ ಶುಕ್ಲಯಜುರ್ವೇದ ಮಂತ್ರಗಳ ಸಂಪೂರ್ಣ ಪರಿಶ್ರಮವು ಅತ್ಯವಶ್ಯಕವಾಗಿ ಇದೆ. ಮತ್ತು ಪಾಂಚಾರಾತ್ರ ಮತೀಯರಿಗೆ ದೀಕ್ಷಾಬದ್ಧರಲ್ಲದ, ಸ್ವಮತೀಯರಲ್ಲದ, ಸ್ವಶಾಖೆಯವರಲ್ಲದವರಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡಲು ಶಾಸ್ತ್ರವು ಅನುಕಾಶಕೊಡುವುದಿಲ್ಲವಾದ್ದರಿಂದ ಇವರುಗಳು ಅನ್ಯರಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸಮಾಡಲು ಸಮ್ಮತಿಸುವದಿಲ್ಲ. ಇದಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಪುಸ್ತಕಗಳು ಇತರರಿಗೆ ಸಿಕ್ಕುವಂತಿಲ್ಲ. ಪ್ರೈವೆಟ್ ಲೈಬ್ರರಿಗಳಲ್ಲಿ ಅಡಗಿ ಇವೆ. ಮೇಲ್ಕಂಡ ಅನಾನುಕೂಲವಿರುವದ್ದರಿಂದ ಮೈಸೂರು ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ನಮ್ಮ ಬಾಲಕರ ವಿದ್ಯಾಭಿವೃದ್ಧಿ ವಿಷಯದಲ್ಲಿ ಏರ್ಪಡಿಸಿರುವ ಪಾಠಶಾಲಾಕ್ರಮಗಳು ಸರಿಯಾಗಿ ವ್ಯವಸ್ಥೆಯಾಗಬೇಕಾದರೆ ಅವಸರಪಡದೆ ಆಗಮತ್ರಯ ಮಂಡಲಿಯವಂಲ್ಲಿ ಮುಖ್ಯರಾದವರನ್ನು ಕಳಿಸಿಕೊಂಡು ಕಮಿಟಿ ಮಾಡಿ ನಮ್ಮ ಕುಂದುಕೊರತೆಗಳನ್ನೆಲ್ಲಾ ಸರ್ಕಾರದವರ ಅವಗಾಹನೆಗೆ ತೆಗೆದುಕೊಂಡು ನಮ್ಮಗಳ ಅಭಿವೃದ್ಧಿಗೋಸ್ಕರವೇ ಏರ್ಪಡಿಸಿರುವ ವಿದ್ಯಾಭಿವೃದ್ಧಿ ಕ್ರಮವನ್ನು ಶಾಶ್ವತಪಡಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥನೆಯಾಗಿ ಇದೆ.

ಮೇಲ್ಕಂಡ ಉಪನ್ಯಾಸವು ನಡದನಂತರ ಅಲ್ಲಿದ್ದ ಸಭಿಕರೆಲ್ಲಾ ಈ ಅಭಿಸ್ರಾಯವನ್ನು ಅನುಮೋದಿಸಿ ಇದೇ ವಿಷಯದಲ್ಲಿ ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರಲ್ಲೂ, ಘನ ಸರ್ಕಾರದವರಲ್ಲೂ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡು ಇದರಂತೆ ಕಮಿಟಿ ಏರ್ಪಡಿಸಿ ಎಲ್ಲರಿಗೂ ಅನುಕೂಲವಾಗುವಂತೆ ಸಹಕರಿಸಿ ಕಾವಾಡಬೇಕೆಂದು ನಿರ್ಧರಿಸಲ್ಪಟ್ಟಿತು. ನಂತರ ಸಭಿಕರೆಲ್ಲರೂ ಶ್ರೀಮತ್ ಮಹಾರಾಜರವರ ಶ್ರೇಯಃಪ್ರಾರ್ಥನಾರೂಪವಾದ ಮಂಗಳ ಶ್ಲೋಕವನ್ನು ಹೇಳಿ ಜಯಧ್ವನಿಯೊಡನೆ ಸಭೆಯು ಮುಕ್ತಾಯಗೊಂಡಿತು

ಶ್ರೀ ಚಾಮುಂಡೀಬೆಟ್ಟದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಏಕಾಂಬರ ದೀಕ್ಷಿತರು ಪ್ರೆಸಿಡೆಂಟರಾಗಿಯೂ, ಮೈಸೂರು ಶ್ರೀ ಪ್ರಸನ್ನ ಕೃಷ್ಣಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮಾನ್ ರಂಗಸ್ವಾಮಿ ಭಟ್ಟರವರು ವೈಸ್ ಪ್ರೆಸಿಡೆಂಟರಾಗಿಯೂ, ಚಾಮರಾಜನಗರದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಸುಬ್ರಾಯದೀಕ್ಷಿತರವರು ಮತ್ತು ವೇ||ಬ್ರಂ|| ಚಂದ್ರ ಶೇಖರ ದೀಕ್ಷಿತರನ್ನು ಸೆಕ್ರಿಟರಿಯವರನ್ನಾಗಿಯೂ ನೇಮಿಸಲ್ಪಟ್ಟಿತು.

ಕಾರ್ಯನಿರ್ವಾಹಕಮಂಡಲಿ ಸದಸ್ಯರು

ಮೈಸೂರಿನಲ್ಲಿ ಇರುವ ವೇ|| ಬ್ರಂ|| ಸುಂದರದೀಕ್ಷಿತರು, ಮೈಸೂರಿನಲ್ಲಿ ಇರುವ ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮಾನ್ ವೈಷ್ಣವಸದ ಶ್ರೀನಿವಾಸ ಭಟ್ಟರು, ಮೈಸೂರು ತ್ರಿನೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಚೌಡದೀಕ್ಷಿತರು, ನಂಜನಗೂಡು ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ನಂಜುಂಡಸ್ವಾಮಿ ದೀಕ್ಷಿತರವರು, ನಂಜನಗೂಡು ಶ್ರೀ ಅಮ್ಮನವರ ಸನ್ನಿಧಿ ವೇ|| ಬ್ರಂ|| ನಂಜಪ್ಪದೀಕ್ಷಿತರವರು, ನಂಜನಗೂಡು ವೇ|| ಬ್ರಂ|| ಹುಲ್ಲಹಳ್ಳಿ ಸುಬ್ರಾಯ ದೀಕ್ಷಿತರವರು. ನಂಜನಗೂಡು ವೇ|| ಬ್ರಂ|| ಶಾಮಣ್ಣ ದೀಕ್ಷಿತರವರು, ಮೇಲುಗೋಟೆ ಅರ್ಚಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮಾನ್ ಕೇಶವಭಟ್ಟರವರು, ಕಳಲೆ ಆ| ವೇ|| ಬ್ರಂ|| ಲಕ್ಷ್ಮೀಕಾಂತ ಭಟ್ಟರವರು, ಶ್ರೀರಂಗಪಟ್ಟಣದ ಅರ್ಚಕರು ವೇ|| ಬ್ರಂ|| ಲಕ್ಷ್ಮಣಭಟ್ಟರವರು. ನೆಲಮಂಗಲದಲ್ಲಿ ಇರುವ ಶಿವಗಂಗಾ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಗಂಗಾಧರ ದೀಕ್ಷಿತರು.

ಆಗಮಿಕ ಏಕಾಂಬರ ದೀಕ್ಷಿತ್ ಚಾಮುಂಡಿ ಬೆಟ್ಟ ಪ್ರೆಸಿಡೆಂಟರವರು.
ಆ. ರಂಗಸ್ವಾಮಿ ಭಟ್ಟರು ವೈಸ್ ಪ್ರೆಸಿಡೆಂಟರವರು.
ಚಂದ್ರಶೇಖರ ದೀಕ್ಷಿತರು
ಆಗಮಿಕ ಸುಬ್ರಾಯ ದೀಕ್ಷಿತರು } ಸೆಕ್ರೆಟರಿಗಳು.

ಬ್ರ. sme

— ಶ್ರೀ —

ಆಗಮತ್ರಯ ಮುಂಡಲೀ ಸಭಾ, ಬೆಂಗಳೂರು

೧೯೨೯ನೇ ಇಸವಿ ಮೇ ಮಾಹೆ ತಾರೀಖು ೨೪ ಕ್ಕೆ ಸರಿಯಾದ ಶುಕ್ಲನಾಮ ಸಂವತ್ಸರದ ವೈಶಾಖ ಕೃಷ್ಣ ೧ ಶುಕ್ರವಾರದಲ್ಲು ಬೆಂಗಳೂರು ನಗರದ ತುಳಸೀತೋಟದಲ್ಲಿ ನೆಲಸಿರುವ ಶ್ರೀ ಪ್ರಸನ್ನ ಕೃಷ್ಣ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಬೆಂಗಳೂರು ಮತ್ತು ದಂಡು, ಹಲಸೂರು, ಹೊಸೂರು, ಮಾಗಡಿ, ನೆಲಮಂಗಲ, ಬೂಪಗೂರು, ಮಡಕಶಿರ, ಅಮರಾಪುರ ಮುಂತಾದ ನಗರವಾಸಿಗಳಾದ ಶೈವ, ಪಾಂಚರಾತ್ರ, ವೈಖಾನಸ, ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಕರುಗಳು ಸಭೆಸೇರಿ ನಡೆಸಿದ ಜನರಲ್ ಮೀಟಿಂಗ್.

ಸಭೆಯ ಉದ್ದೇಶ

ಈಚಿಗೆ ಮೈಸೂರು ಶ್ರೀಮ್ಮ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ಆಗಮತ್ರಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಆಗಮಿಕರುಗಳ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿಗೋಸ್ಕರ ಮೈಸೂರು ಶ್ರೀಮ್ಮ ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಆಗಮದ ವೈಶಿಷ್ಟ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ವಿದ್ವಾಂಸರನ್ನು ತರವೇತುಮಾಡಿ, ಮುಂದೆ ಅವರುಗಳನ್ನು ಉಪಾಧ್ಯಾಯರನ್ನಾಗಿ ಅಂಗೀಕರಿಸುವದಾಗಿ ಮಾಡಿರುವ 1929ನೇ ಜನವರಿ 21ನೇ ತಾರೀಖಿನ ಮು. ನಂಬರು 1356-9-133-27-12 ಮರ್ಕುಮ್ಮಿನ ಗೌರ್ನಮೆಂಟು ಪ್ರೊಸೀಡಿಂಗ್ಸಿನ ವಿಚಾರದಲ್ಲಿ ಆಗಮತ್ರಯಮಂಡಲಿಯವರಿಗೆ ಈಗಉಂಟಾಗಿರುವ ಮತ್ತು ಮುಂದೆ ಉಂಟಾಗಬಹುದಾದ ಸಾಧಕ-ಬಾಧಗಳನ್ನು ವಿನಯಪೂರ್ವಕವಾಗಿ ಸರ್ಕಾರದವರಲ್ಲಿ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡು, ಸರಿಯಾದ ಏರ್ಪಾಡು ಮಾಡಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುವುದೇ ಸಭೆಯ ಮುಖ್ಯ ಉದ್ದೇಶ್ಯವಾಗಿದೆ.

ಸಭಾಧ್ಯಕ್ಷರ ಚುನಾವಣೆ.

ಈ ಸಭೆಗೆ ಶ್ರೀಮದಿತ್ಯಾದಿ ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮ್ಮಾ ಚಿತ್ತೂರು ಜಿಲ್ಲಾ ಕಂಗುಂದಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಸೇರಿದ ರಾಳ್ಲುಬೂದುಗೂರಿನಿಂದ ದಯಮಾಡಿಸಿರುವ ವಿದ್ವಾ॥ ಶ್ರೀನಿವಾಸ ತಿರುನಾರಾಯಣ ಭಟ್ಟರವರು ಸಭಾಧ್ಯಕ್ಷರಾಗಿ ಇರಬೇಕೆಂದು ಬೆಂಗಳೂರು ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರೀ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಮುನಿಯಪ್ಪ ದೀಕ್ಷಿತರು ಸೂಚಿಸಿದ್ದನ್ನು ಬೆಂಗಳೂರು ಬಳೇಪೇಟೆ ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹ ಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ವರದಾಚಾರ್ಯರವರು, ಬೆಂಗಳೂರು ವೇ॥ ಬ್ರಂ॥ ಸುಂದರದೀಕ್ಷಿತರು, ಶ್ರೀನಿವಾಸಪುರದ ವೇ॥ ಬ್ರಂ॥ ಕುಮಾರಸ್ವಾಮಿ ದೀಕ್ಷಿತರವರು, ಮ। ರಾ॥ ಎಸ್. ನಾಗರಾಜಯ್ಯನವರು, ವಗೈರೇರು ಅನುಮೋದಿಸಿದ ಪ್ರಕಾರ ಶ್ರೀಮ್ಮಾ ವಿದ್ವಾ॥ ಶ್ರೀನಿವಾಸ ತಿರುನಾರಾಯಣ ಭಟ್ಟರವರು ಸಭಾಧ್ಯಕ್ಷ ಪದವನ್ನಲಂಕರಿಸಿದರು.

ಅನಂತರದಲ್ಲಿ ಸಭಿಕರ ತಿಳುವಳಿಕೆ ಬಗ್ಗೆ ತುಳಸೀತೋಟದ ಶ್ರೀಯವರ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ॥ ಬ್ರಂ॥ ಶ್ರೀಮ್ಮಾ ರಂಗಭಟ್ಟರಿಂದ ಸರ್ಕಾರದವರ ಪ್ರೊಸೀಡಿಂಗ್ಸ್ ವಿವರವಾಗಿ ಓದಲ್ಪಟ್ಟು, ವಿಶದೀಕರಿಸಲ್ಪಟ್ಟಿತು

ಚರ್ಚಿತವಾದ ವಿಷಯಗಳು

ಅನಂತರದಲ್ಲಿ ಸರ್ಕಾರದವರು ಏರ್ಪಡಿಸಿರುವ ಕ್ರಮಗಳ ವಿಷಯದಲ್ಲಿ ಇರತಕ್ಕ ಅನಾನುಕೂಲತೆಯನ್ನು ಕುರಿತು, ದೀರ್ಘವಾದ ಉಪನ್ಯಾಸವು ಬ್ರಂ॥ ಶ್ರೀ॥ ಶ್ರೀಮ್ಮಾ ಕುಮಾರಸ್ವಾಮಿ ದೀಕ್ಷಿತರವರಿಂದ ಮಾಡಲ್ಪಟ್ಟಿತು ಉಪನ್ಯಾಸದ ಸಾರಾಂಶ ವೇನೆಂದರೆ:—ಪ್ರಕೃತದಲ್ಲಿ ಶ್ರೀಮ್ಮ ಮಹಾರಾಜರವರ ಗೌರ್ನಮೆಂಟಿನವರು ಆಗಮತ್ರಯದವರ ಬಾಲಕರ ಪುರೋಭಿವೃದ್ಧಿಯನ್ನು ಬಯಸಿ, ಇವರ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ಹೇರಳವಾದ ದ್ರವ್ಯವನ್ನು ಖರ್ಚುಮಾಡಿ ಇದಕ್ಕೋಸ್ಕರ ಪಾಠಪ್ರವಚನಗಳಿಗಾಗಿ ವಂಡಿತರುಗಳನ್ನು ಏರ್ಪಡಿಸುವುದಾಗಿ ಪ್ರಯತ್ನಪಟ್ಟಿರುವುದು ಆಗಮತ್ರಯದವರ ಭಾಗ್ಯೋದಯವೆಂದೇ ಭಾವಿಸುತ್ತೇವೆ. ಆದರೆ ಈಗ ಉಪಾಧ್ಯಾಯರಾಗತಕ್ಕವರ ವಿದ್ಯಾಪರಿಶ್ರಮವಿಷಯದಲ್ಲಿ ಸರ್ಕಾರದವರು ಸರಿಯಾದ ಏರ್ಪಾಡುಮಾಡಿರುವುದಿಲ್ಲವೆಂಬುದೇ ನಮ್ಮಗಳ ಕೊರತೆಯಾಗಿದೆ. ಶೈವ, ಪಂಚರಾತ್ರ, ವೈಖಾನಸ ಈ ಆಗಮತ್ರಯದಲ್ಲೂ ದೀಕ್ಷಾಸಂಸ್ಕಾರ ಹೊಂದಿದ ಹೊರ್ತು ಆಗಮಾಧ್ಯಯನ ಮತ್ತು ಉಪಾಧ್ಯಾಯತ್ವ ಸ್ಥಾನಗಳಿಗೆ ಅರ್ಹರಲ್ಲವೆಂತ ಶಾಸ್ತ್ರಾಧಾರಗಳು ಅಧಿಕವಾಗಿರುತ್ತೆಂಬ ಅಂಶ ಮಹಾಸಭೆಯವರ ಅವಗಾಹನೀಯವಾಗಿರುತ್ತೆ; ಈ ಅಂಶ ಹೆಚ್ಚಾಗಿ ವಿಜ್ಞಾಪಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ ನಾನು ಶಕ್ತನಲ್ಲ. ಪ್ರಕೃತ ಭಿನ್ನವೇದಾಂತಾದಿ ವೈಶಿಷ್ಟ ವಿದ್ಯಾಪರಿಶ್ರಮತ್ವವು ಆಗಮಶಾಸ್ತ್ರಗಳಿಗೆ ಸಂಬಂಧಪಡುವದಿಲ್ಲವಾಗಿರುವಪ್ರಯುಕ್ತ ಆಗಮಶಾಸ್ತ್ರಸಂಬಂಧಕ್ಕೆ ಅನುಗುಣ್ಯವಾದ ಯೋಗ್ಯತೆ ಉಳ್ಳವರಾಗಿಯೂ

ದೀಕ್ಷಾ ಸಂಸ್ಕಾರ ಹೊಂದಿದವರಾಗಿಯೂ ಪರಂಪರ ಉಪದೇಶ ಕ್ರಮಾನುಗುಣ್ಯವಾಗಿರುವ ಆಗಮಿಕರುಗಳನ್ನು ಘನವನ್ನು ಹೊಂದಿರ ಶ್ರೀಮ್ ಮಹಾರಾಜರವರ ಸರ್ಕಾರದವರು ಆಗಮೋವಾಧ್ಯಾಯ ಸ್ಥಾನಕ್ಕೆ ನೇಮಕಮಾಡಿಸಿ ಕೊಡುವವರಿಗೂ ನಮ್ಮ ಬಾಲಕರನ್ನು ವಿದ್ಯಾರ್ಥಿಸ್ಥಾನಕ್ಕೆ ಕಳಿಸಿಕೊಡುವದಕ್ಕೆ ಅಡಚನೆಯಾಗಿರುತ್ತೆಂತಲೂ, ಮುಂದೆ ಆಗಮೋವಾಧ್ಯಾಯರು ನೇಮಕವಾಗುವ ಸಂದರ್ಭದಲ್ಲಿ ಆಗಮತ್ರಯದ ರಹಸ್ಯ ಹೊಂದಿ ಅನುಷ್ಠಾನ ಹೊಂದುತ್ತಿರುವ ಪಂಡಿತರನ್ನು ೯ ಜನಗಳಿಗೆ ಕಡಮೆಯಿಲ್ಲದಂತೆ ಘನ ಸರ್ಕಾರದವರ ಕಮಿಟಿ ಏರ್ಪಡಿಸಿ, ಕಮಿಟಿಯವರ ಅಭಿಪ್ರಾಯವನ್ನೇ ಪ್ರಾಮುಖ್ಯತೆಯಿಂದ ಪರಿಗ್ರಹಿಸಿ, ಮುಂದೆ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ನಡಿಸಿಕೊಂಡ ಬರುವಂತೆ ವಿಜ್ಞಾಪಿಸಿಕೊಳ್ಳುವುದೇ ನಮ್ಮಗಳ ಮುಖ್ಯೋದ್ದೇಶವಾಗಿರುತ್ತೆ.

ಈ ಭಾಗಗಳಲ್ಲಿ ಪರಮತ ಸಿದ್ಧಾಂತಪ್ರವರ್ತಕರ ಸಲಹೆಗಳನ್ನು ಸರ್ಕಾರದವರು ಅಂಗೀಕರಿಸುವುದಾದರೆ ಪುರಾತನ ಸಂಪ್ರದಾಯಗಳಿಗೆ ಲೋಪಬರುವದಲ್ಲದೆ, ಮತದ್ವೇಷಗಳು ಪ್ರಬಲಿಸಿ, ದೇವಸ್ಥಾನಗಳ ಮತ್ತು ಆಗಮಿಕರುಗಳ ಪುರೋಭಿವೃದ್ಧಿಗೆ ಕುಂದಕಬರುವದರಲ್ಲಿ ಸಂದೇಹವೇ ಇಲ್ಲವೆಂದು ನಂಬಿರುತ್ತೇವೆ ಈ ಭಾಗಗಳಲ್ಲಿ ಸಾವಧಾನ ಚಿತ್ತಕ್ಕೆ ತಂದು, ನಮ್ಮ ಪ್ರಾರ್ಥನೆಗೆ ಅನುಗುಣವಾಗಿ ಸೌಕರ್ಯಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡುವಭಾರ ನಮ್ಮ ಸರ್ಕಾರದವರ ಮುಖ್ಯ ಕರ್ತವ್ಯವಾಗಿರುತ್ತೆಂತ ಈಮೂಲಕ ವಿಜ್ಞಾಪಿಸಿಕೊಂಡಿರುತ್ತೆ.

1929 ನೇ ಇಸವಿ ಮೇ ಮಾಹೆ ತಾ|| 12ರಲ್ಲು ಮೈಸೂರು ರಾಜಧಾನಿಯಲ್ಲಿ ಸ್ಥಾಪಿಸಿರುವ ಆಗಮತ್ರಯ ಮಂಡಲೀ ಸಭಾ ಪ್ರೊಸೀಡಿಂಗ್ಸ್ ಕಾಪಿಯನ್ನು ಸಭೆಯವರ ಅವಗಾಹನೆಯ ಬಗ್ಗೆ ಪ್ರಚುರಪಡಿಸಿದ್ದಾಯಿತು. ಸದರೀ ಮೈಸೂರು ಸಭೆಯವರು ಮಾಡಿರ ತೀರ್ಮಾನ ಬಹು ಶ್ಲಾಘ್ಯವಾಗಿ, ಸಂಸ್ಕಾರವುಳ್ಳದ್ದಾಗಿ, ಆಗಮತ್ರಯದ ಸಂಪ್ರದಾಯಕ್ಕೆ ಅನುಗುಣ್ಯವಾಗಿ ಇರುವದಾಗಿ ಸಭಿಕರೆಲ್ಲಾ ಅನುಮೋದಿಸಿ, ಮೈಸೂರು ಆಗಮತ್ರಯ ಮಂಡಲಿಯವರಿಗೆ ವಂದನೆಗಳನ್ನು ಸಮರ್ಪಿಸಿರುತ್ತೇವೆ ನೇಲ್ಕಂಡ ಉಪನ್ಯಾಸವು ನಡೆದ ನಂತರ ಅಧ್ಯಕ್ಷರೇ ಮೊದಲಾದವರು ಈ ಅಭಿಪ್ರಾಯವನ್ನು ಅನುಮೋದಿಸಿದಮೇಲೆ, ಶ್ರೀಮ್ ಮಹಾರಾಜರವರಾದ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮರವರ ಸನ್ನಿಧಿಗೂ, ಮೈಸೂರು ಗೌರ್ನಮೆಂಟಿನವರ ಸನ್ನಿಧಿಗೂ ಸಹ ವಿಜ್ಞಾಪಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ತೀರ್ಮಾನಿಸಿ, ಶ್ರೀಮ್ ಮಹಾರಾಜರವರ ಶ್ರೇಯಃಪ್ರಾರ್ಥನೆಗಳೊಡನೆ ಸಭೆಯು ಮುಕ್ತಾಯಗೊಂಡಿತು.

ಕಾರ್ಯನಿರ್ವಾಹಕ ಮಂಡಲಿಯವರು

ಬೆಂಗಳೂರು ಬಳ್ಳಾಪುರದವೇಟೆ ಶ್ರೀ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರು, ಬೆಂಗಳೂರು ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರೀ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಮುನಿಯಪ್ಪ ದೀಕ್ಷಿತರವರು, ದಂಡಿನ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಶ್ರೀಮ್ ಸಂಕರ್ಷಣ ರಾಘವಭಟ್ಟರವರು, ಹಲಸೂರು ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ಸೋಮಸುಂದರ ದೀಕ್ಷಿತರವರು ಹಲಸೂರು ಮ|| ರಾ|| ಎಸ್ ನಾಗರಾಜಯ್ಯನವರು, ಹಲಸೂರು ವೇ|| ಬ್ರಂ|| ಸುಬ್ರಹ್ಮಣ್ಯ ದೀಕ್ಷಿತರವರು, ಬೆಂಗಳೂರು ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮಿಕರು ವೇ|| ಬ್ರಂ|| ವರದಾಚಾರ್ಯರವರು.

ನೇಲ್ಕಂಡ ಕಾರ್ಯನಿರ್ವಾಹ ನಡೆಸುವಬಗ್ಗೆ ಬೆಂಗಳೂರು ತುಳಸೀತೋಟದ ವೇ||ಬ್ರಂ|| ಆಗಮಿಕರು ವಾಸುದೇವ ರಂಗಭಟ್ಟರವರೂ, ನೆಲಮಂಗಲದಲ್ಲಿರುವ ಶಿವಗಂಗಾ ನೇ|| ಬ್ರಂ|| ಗಂಗಾಧರ ದೀಕ್ಷಿತರವರೂ, ಹಲಸೂರು ವೇ|| ಬ್ರಂ|| ಎಸ್. ನಾಗರಾಜಯ್ಯನವರೂ, ಬೆಂಗಳೂರು ವೆ|| ಬ್ರಂ|| ಸುಂದರದೀಕ್ಷಿತರೂ—ಈ ನಾಲ್ಕುಮಂದಿಗೂ ಅಧಿಕಾರ ಕೊಟ್ಟಿರುತ್ತೆ.

ವಾಸುದೇವ ರಂಗಭಟ್ಟರ್,
ಆಗಮತ್ರಯಮಂಡಲಿ ಪ್ರೆಸಿಡೆಂಟ್,
ತುಲಸೀವನಂ, **ಬೆಂಗಳೂರು ಸಿಟಿ.**

ವಿದ್ವಾನ್ ಶ್ರೀನಿವಾಸ ತಿರುನಾರಾಯಣಭಟ್ಟರ್,
ಸಭಾಧ್ಯಕ್ಷರು.

ಮಾಡಲ್ ಮುದ್ರಾಕ್ಷರಶಾಲಾ, ಅಕ್ಕಿವೇಟೆಚಾಕ, ಬೆಂಗಳೂರು ಸಿಟಿ.

OFFICE OF THE MUZRAI COMMISSIONER IN MYSORE,

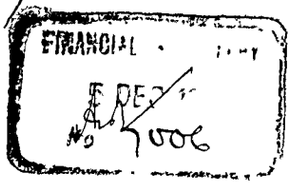
Bangalore, ... October ..... 1929.

5712

No. 1186 Emp file
787

FROM

Rajakaryapravina
L. G. D'Souza, Esq., B.A.,B.L.,
The Muzrai Commissioner in Mysore.



To

Rajaseva arayana
B. Srinivasa Iyengar, Esq., B.A., B.L.,
Secretary to the Government of His
Highness the Maharaja of Mysore.
Financial Department.

Muz133-27-21.

SIR,

With reference to correspondence ending with your letter No.2689/Muz.133-27-19 dated 29/30th May 1929 re the selection of candidates for training in the different systems of Agamas, I have the honor to state that in accordance with clause 2 of para 5 of the Government Order 356/9 Muz.133-27-12 dated 21st January 1929 the President of the Maharajas Sanskrit College Committee, Mysore, had sent up the names of the marginally noted three pandits to be

1. Vidwan Venkatasubrahmanya Sastry, (Saivagama)) selected as candidates
2. " K. Srinivasa Bangachar, (Pancharatragama))
3. " C.Tirumalachar (Vaikhanasa Agama.)) for undergoing

training in the 3 different systems of Agamas. A statement showing the qualifications of these is attached hereto.

2. With regard to these 3 candidates it has to be stated that the first, who has been selected for Saivagama training has not passed in Navina Nyaya but he is recommended as possessing sufficient acada qualifications and high attainments in Sankrit which befit him for the special training. The candidate proposed for Pancharatra Agama ---- possess the requisite qualifications. The candidate selected for Vaikhanasa Agama has not passed in Navina Nyaya but he has passed in Vyakarana. The selection made by the President of the Maharaja's -- Sanskrit College Committee appears to be on the whole satisfactory and may be accepted. The syllabus of studies for their training received from the Examination Board is enclosed and may be approved.

3. The substitution of Lakshmivisishta Dwaita for Visishtadwaita as prayed for by the Vaikhanasa Agama Mandali in their petition dated 4-3-1929 received with your letter No.2186/ Luz.133-27-15 dated 8th April 1929 is not considered necessary - by Mahamahopadhyaya Pandita Ratnam Lakshmipuram Srinivasachar who says that there is not a special school of Vedanta known by the name of Lakshmivisishta Dwaita Vedanta but the only book which deals with that subject viz.,"Lakshmivisishta Dwaita Bhashyam" may also be prescribed for study by the Vaikhanasa Agama students.

4. With regard to the representation of Agama Traya Mandali received with your letter of the 30th May 1929, I beg to state - that the same was, as directed in the above letter, forwarded to the Board of Sanskrit Studies for their views in consultation -- with the Pandits mentioned therein. A copy of the Board's --- resolution together with the copies of the opinions of eminent -- scholars, received with the Secretary's letter No.68 dated 2-8-29 is herein enclosed.

5. In August 1929 the Agama Mandali came up to me through the Principal of the Melkote Sanskrit College with certain definite proposals. These were forwarded to the President of the Sanskrit College Committee for an expression of the views of the committee in the matter. The committee have opined that the intentions of the Agama Traya Mandali may be given effect to by appointing two of their nominees Vra: Chandrasekhara Dikshit of Chamarajnagar and Narasingha Bhattar of Nagamangala as agama teachers in the Sanskrit College on Rs.30 - each per mensem for Saivagama and Vaikhanasagama respectively and that Narasimhendra Bhattar who belongs to a Diksha family and is at present a teacher in the college for Pancharatragama may be retained as such, his pay being raised from Rs.25/- to Rs.30/- per mensem. These three teachers are expected to equip the Agama students in the practical portion of their studies while instruction in the theoretical portion of the Agama works and the literary portion raised in the syllabus will be imparted by the other teachers in the college. This will satisfy the objection of the Mandali to learn the Agamas from other teachers than those who are born in --

6. The committee is further of opinion that apart from this arrangement for the training of the Agama students, the training of the three candidates now selected by the committee according to the syllabus now framed by the Board may be undertaken immediately with a view to get a few learned pandits to study the Agama Sastras and understand their inner significance. Those in their opinion can be made use of for elucidating intricate questions of Agama in their correct significance and also editing books on Agama literature which are getting into oblivion for want of attention. A copy of the Sanskrit College committee's letter is enclosed.

7. I agree with the proposals contained in the President's letter as they meet the wishes of the Agama Mandali so far as the training of the students in Agama Sastras is concerned and at the same time provide for the training as three pandits in the Agama sastras as contemplated in G.O. No.1356-9/Huz.153-27-12 dated --- 21st January 1928.

8. The provision made in the budget for this year will be sufficient to put the whole scheme into effect, as the enclosed proposition statement shows. I therefore request that the above proposals may be sanctioned with effect from 1st January 1930.

I have the honour to be,

Sir

Your most obedient servant,

MUZRAI COMMISSIONER.

Application of the posts of three candidates to be selected for training in Agamas.

S.No.	Name.	Candidate for what agama.	Examinations passed and year of passing.	Whether a Mysorean.	Remarks.
1.	Bra:Venkata-subramanya Sastry.	Shaiva Agama.	1.Sukla Yajur Veda Salakshana Ghanantha (1 class) (1924) 2.Adwaita Vedanta Vidwat. (1922) 3.Specialised in Mimamsa at Sankara Mutt, Bangalore, having studied for 8 years.	Mysorean by domicile. 11 year's stay.	1. Samaradhara Sastri Teacher at the Chamarajpet Veda Pathasala, Bgre. 2. Studied Prabhakaras and some of the Veda Granthas in Saiva Agama. 3. Recommended by 1 Dharmadhikari Vidwavisarada Dr.Kunigal Rama Sastrigal 2 Mahamahopadhyaya Vidvanidhi Dr.Virabhaksha Sastrigal 4) Got some special prizes in Vedanta.
2.	Sri K.Srivasarangachar.	Pancharatra.	1. Navina Nyaya Vidwat (1919) 2. Visishtadwaita Vidwat (1924)	yes.	1.Son of late Dharmadhikari Vidwatratna Tarkatirtha Sri. Kasturi Ranganacharya. 2. Has accounted himself to some of the principal Samhitas like the Vedas and the Agama relating to Agama.
3.	Sri C. Tirumalacharya	Pancharatra or Vaikhanasa.	1.Vyakarana Vidwat (1919) 2.Vishishtadwaita Vedanta Vidwat (1925)	Yes.	1. Medalist in Vedanta 2. Studied Sahitya and also Prakaranas in Tarka and Mimamsa 3. Head clerk, Maharaja's Sanskrit college, Mysore.

For Puzrai Commissioner.

p p e n d i x.

Draft syllabus of Agama studies for the three Pandits to be trained in the three Agamas as per G.O.No.13[illegible]6-9/Muz.133-27-12 dated 21st January 1929.

I. Shaiva Agama (one year.)

1. Shaivagamasara
2. Shivarkamanidipika.
3. Srikanthabhashyam.
4. Sri Shaivagamaprayogachandrika.
5. Portions of Shaiva Puranas dealing with Shaivagama.
6. Portions of Sri Tattwanidhi dealing with the subject.
7. Prayoga relating to this system of worship.

II. Pancharatra Agama. (one year.)

1. Sri Vishnutilaka.
2. Agamapramanya.
3. Sri Pancharatraraksha.
4. Tantrashuddhi.
5. Portions of Padma, Parameswara, Ishwara, and Satwata Samhitas dealing with this agama.
6. Portions of Sribhashya and Puranas like Mahabharata, Varaha, Matsya, etc.,
7. Portions of Sri Tattwanidhi.
8. Knowledge of the Prayoga according to this system.

III. Vaikhanasa Agama one year.)

1. Uttamabramhavidya
2. Purvatantra
3. Vaishnutantra.
4. Uttarakhyamahatantra.
5. Vimanarachanakalakshepa.
6. Thilamantrarahasya.
7. Sajjanasambhava.
8. Knowledge of the prayoga according to this system.
9. Sri Lakshmivisistadwaita.

Note:- As most Agama works are yet in Manuscript, candidates are to study them after the regular course of one year.

(Sd.) M. Yoganarasimhan,
Secretary.

"C o p y"

For Puzzai Commissioner.

Copy of Resolution passed by the Board of Sanskrit Studies ar Examinations in Mysore at their meeting held on 15-7-1929.

111. "Read the opinions obtained from the marginally noted Pandits

Bra. Sri. Mahamahopadhyaya Vidyanidhi Virupaksha Sastrigal.	regarding the question of
" " Mahamahopadhyaya Panditaratnam Lakshmipuram Srinivasacharya.	initiation of the three teachers
" " Mahavidwan Mimamsaratnam Vaidyanatha Sastrigal.	proposed to be trained in Agamas
" " Vidwan Emberumanarya.	as also the question of the extra

subjects which those teachers might be expected to study besides Nyaya and Vedanta.

Resolved that, in the opinion of the Board,

(a) the initiation of Pandits to be trained for the Agama Professorships is neither obligatory according to the Sastras nor desirable in the existing circumstances;

(b) if available, Pandits of Agama families possessing the qualifications laid down in the G.O.be preferably appointed as Professors to teach Agama subjects;

(c) since such qualified Agamiks cannot be had, the only satisfactory course open would be to give effect to the G.O.No.1356-9/Muz. 153-27-12 dated 21st January 1929, that is, to select suitable persons qualified in Nyaya and Vedanta and to train them for a year in Agama, for employment as teachers;

(d) in the meanwhile arrangements may be made to select students from Agamik families for receiving training at the Maharaja's Sanskrit College in the elements of Nyaya, Vedanta and other subjects, the necessary scholarship and boarding facilities being provided for them;

(e) a scheme of training suited to candidates noted in (d) above may, if required, be prepared and

(f) in the course of training for the three Agama Professors elements of Mimamsa as contained in the Mimamsa Paribhasha may be included.

(Sd.) T. Yoganarasimham,

Secretary
Board of Sanskrit studies and Examinations in Mysore.

"C o p y"

For Muzrai Commissioner.

117 మెమోరాండం

20-6-29

శ్రీ:

శ్రీ వంశధారా ఇరిగేషన్ సబ్ డివిజనల్ ఆఫీసర్ గారికి
లక్ష్మీనరసుపేట శ్రీనివాసా ఛారిటీస్ విజ్ఞాపన మేమంటే

తేదీ 19-6-29 నాటి మెమోరాండం D.O.No.A 26 నంబరుకింద గద్దపళ్ళ
కలపడానికి అడక్కినతేదీ అభిప్రాయం వివరాలు ప్రకారం సంగతి తెలియజేస్తూ-

I న్యాయవిచారణాధికారి గారి ముందు తీసుకొచ్చిన దివాణం సంబంధించిన
కాలకేయులు ఆగామి శిక్షణ గ్రంథాలు వాటిని సంబంధించిన కేసులు రెండు
చేతి చేతి సాక్ష్యాధారాలు ఉన్నాయి అందుకని ఆ కాలంలో ఉన్న
లంగళ్ళు ఉన్నట్టు ఉంటుంది పేరు చూచి దగ్గర వాటిని నిరూపించడానికి దగ్గర వాటిని తీసుకుని
దొరలు ఆగామి ముందు వాటి శిక్షణ గ్రంథాలు చూపించి ఇంటి లాగ్ బుక్ లో
లు సాధ్యపడినంత వరకు దాంట్లో ఇవ్వడానికి ఇంకా దస్తావేజులు కొన్ని
ఇవ్వవలసి ఉంది.

II ఆగామి ముందు శిక్షణ గ్రంథాలు చూపించి ఇంటి అంశం విచారణ - దిక్షితులు
వారి ముందు వాటి వాటి భేదాలు చూపించి పేదలకు వారి కిరాయిలు పెంచడానికి
వారి ముందు అంశం విచారణ జరిగినప్పుడు ఇంటి యజమాని ఉపనయనం
వారి తరపున ఇంటి అంశం గురించి ఉపదేశాలు నిన్నటి విచారణ వివరాలు
మనుషులు వారికి ఇంటి గురించి ఉపదేశాలు ఇచ్చి వారి ముందు
శిక్షణ గ్రంథాలు చూపించి వారి దస్తావేజులు ఫలితాలు ఇచ్చి వారి ఆదేశం పేరు
లుగా దిక్షితులు వారి వద్ద నుంచి ప్రత్యేక విచారణ వారికి ఆగామి ముందు
శిక్షణ గ్రంథాలు చూపించి వారి దస్తావేజులు ఆధారంగా వారి ఆదేశం
దు ఆగామి విచారణాధికారి ముందు చూపించి వారి ఆగామి ముందు
లిస్తూ ఆదేశం ఇవ్వడం జరిగింది. ఇవ్వడానికి దిక్షితులు ఆగామి ముందు
శిక్షణ గ్రంథాలు చూపించి ఇంటి అంశం ఎందుకు అభిప్రాయం వ్యక్తం చేసి
ప్పట్టడం జరిగింది.

విధేయుడు
వంశధారా ఇరిగేషన్ సబ్ డివిజనల్ ఆఫీసర్
లక్ష్మీనరసుపేట శ్రీనివాసా ఛారిటీస్

Copy
Rathnagiri
for Murgai commissioner

శంకరవరం
(శంకరపురం)
25-6-1929

To కార్యదర్శి

మిల్లర్‌సాహెబ్‌ సంస్థానాధీశ విద్యార్థిని ఆఫీసు వద్దకు వచ్చి. మిల్లర్‌సాహెబ్‌ విలాపం చేసారని మనవి చేయగా మిల్లర్‌సాహెబ్‌ వెంటనే వచ్చి విచారణ చేసినారు.

తేదీ 15-6-1929 నాడు కాంతిలాల్ (D.O. No. 25) పేరు తేలజిశం. ఆదరాల ఆఫీసర్ కి. రు వ విధేయుడుగా వారిని ఆఫీసులో నున్న అభిప్రాయము నన్ను తెలియజేయమని చేసి సరుకిచ్చినది.

(1) ఆగవలసిన యు బలాత్కారంగా ఆగదు. వీలవాన్ని నాశ్రయు శాస్త్రాగారం దగ్గిరం దిగి విలవాంసాస్త్రదల్లుండుమా పాండిత్యమును దురుపయోగము -

(2) పండితరంగా ఆగవలసిన యు శిష్యులను శిక్షించుటకు సాధ్యమాగ వుదిల్లు దిక్కోటి కులలాంటి వస్త్రరూపంగా పండిత్వం ఇంకరు పండితరాల్లు ఆగవలసిన యు విద్యాభ్యాసమాగితే యు బతుకుదు. ఉల్లంఘిస్తే యు వసంప్రదాయపు చొరవల్లుంటుం -

(రుజువు సంస్థానాధీశుల్లు) మిల్లర్ సాహెబ్
శంకరవరం

(Copy)
Rithy Singh
for Magistrate commissioner

మచిలీపట్నం సెంట్రల్ జిల్లాలకు విద్యాభివృద్ధి పురుషాభివృద్ధి కార్యదర్శి గుళ్ళపల్లి సుబ్బారావు మొదలైన వారికి

విజ్ఞాపన

కలెక్టరుగారిచ్చిన తేదీ 7-6-29 నాటి ఉత్తరం ఇవాళ నాకు గదకలుపి కరం —

అందరికీ నమస్కారం, నాకు ప్రశ్నలకు సమాధానాలు

ఈ విద్యాభివృద్ధి సంఘం పరిజ్ఞానం పెంచుకోవడానికి నేను వీలైనంత సంక్షిప్తంగా ఈ విజ్ఞాపన తయారు చేసి మీ ముందుంచుతున్నాను. ఈ విషయంలో నాకు ఉన్న అభిప్రాయాలు ఇవి. వీటిని మీరు ఆమోదించవలసిన అవసరం లేదు. ఈ విషయంలో మీకు ఏమైనా అభిప్రాయాలుంటే వాటిని మీరు నిర్భయంగా వ్యక్తం చేయవచ్చు. మీ అభిప్రాయాలు నాకు తెలిస్తే నా అభిప్రాయాలు మార్చుకోవడానికి నేను సిద్ధంగా ఉన్నాను. ఈ విషయంలో మీ అభిప్రాయాలు తెలుసుకోవడానికి నేను ఎంతో ఆసక్తిగా ఉన్నాను. మీ అభిప్రాయాలు తెలిస్తే నా అభిప్రాయాలు మార్చుకోవడానికి నేను సిద్ధంగా ఉన్నాను. ఈ విషయంలో మీ అభిప్రాయాలు తెలుసుకోవడానికి నేను ఎంతో ఆసక్తిగా ఉన్నాను.

(2) ప్రశ్నలకు సమాధానాలు

ఈ ప్రశ్నలు ఈ విధంగా ఉన్నాయి. ఈ ప్రశ్నలకు సమాధానా

మెమో నంబరు
30-4-29

శ్రీ:

శ్రీమన్నగరాధిరాజ సంస్థానశ్రీ పాఠశాలా ధ్యక్షశ్రీవరప్రసన్నవేంకటాచలపతి-
దరిపాఠశాలలోలక్షా ధ్యాయులు లక్ష్మీపురం శ్రీనివాసాచార్యవిజ్ఞాపనేయు
శేషమ్మ చూచుటకు 28-4-29 నాడు బంధుమిత్రులతో కూడి వచ్చి శ్రీవరప్రసన్నవేంకటాచలపతి-
శాస్త్రిగారి శ్రీకళ్యాణమహోత్సవ సందర్భమున వారి పుత్రికకు ఉపనయనము చేయుటకు
చల్లపరిణీతులను పిలుచుటకు వచ్చిరి. అభిప్రాయము వ్రాయుచున్నాము. చూడగలరు.
వేయింటినుండి వారు రాలేదు. ఇదివరకే వారి అభిప్రాయము వేసినందుకు
కాదు. ఇదివరకే -

వేదాంతశాస్త్రములో శ్రీ, మీమాంసాశాస్త్రములో శ్రీ, వ్యాకరణములో వేదుల వారు సంస్కృత పాఠ
శాలలు పెట్టుటకు వచ్చినప్పుడు వారిని గౌరవించి సిద్ధపరచి పిల్లలు శ్రీరామవరం నుండి
శాస్త్రిగారు, ఎందుబిల్లరి నుండి పంతులుగారు వచ్చి సిద్ధపిల్లలు శ్రీరామవరం నుండి
ను మీమాంసాశాస్త్రములో సంస్కృత పాఠశాలలు వేయవలెనని వారు కోరి ఆసాధ్యము
కాలదిండ్ల వంటి భూతిమాసారువు దు - ఇలాగురువుల్లుమీమాంసాసభువుద్ధా లంటూ
వారు మీమాంసాశాస్త్రములో వేయించి సంస్కృత పాఠశాలలు పెట్టుటకు ఇల్లాగువచ్చి చదివి
శాలలో గొలియు బ్రాహ్మణులు శిష్యులు కాగలరు. ఆచారిన్నివారు బ్రహ్మవిసంపుభక్తులు
కారణాపులంటూ. ఎంతో పుణ్యము అందరికీ - తిరుపతియల్లుడ్డ వేయించాసకు ఛడ్డికారాద శ్రీ
వాడ మీమాంసాశాస్త్రములో ఎంతమంది వారు సంపూర్ణము 18 నాడు శ్రీవరప్రసన్నవేంకటాచలపతి-
శాస్త్రిగారి భూమిపూజ చేయించి ఎందుబ్రహ్మశ్రీ గారు శ్రీరాములు నుండి బ్రాహ్మణులు
తిరుగుచు బంధువులు వ్రాసిన్నివారు బ్రహ్మవిసంపుభక్తులు. ఇదివరకే సుందరకాండభట్ట
రుచుపడ్డారు. ఎందుచేతనో ఎందుచేతనో వ్రాయించినవారన్న బ్రహ్మవిసంపుభక్తులు
చుటలు పుట్టుకలు సంవత్సరం 30 మీమాంసాశాస్త్రములో వేదుల వారు వచ్చి నల్లపురుషులు
దరవరు మహాశ్రీ దగ్గర లక్ష్మీపతి శాస్త్రి శాస్త్రిగారు భూమిపూజ చేసి ఇదివరకే
30 పుటగళ్ళదు - ఈమరుమటి పుట్టినప్పుడు శ్రీరాములు నుండి వారు వచ్చి
వాదదు. ఇదివరకే మీమాంసాసభువుకి సంబంధపడ్డదు ఎంబ బ్రాహ్మణులు వేదుల
గళ్ళందరూ తిరిగి ఆభిప్రాయము పుట్టుకొని బాలుదేందు కోరారు కదా. కళ్ళుదిసెంవరూ గభీంస్తుద
పరిణీతుల సన్మానము ఆనంతరం 7-8 మీమాంసాశాస్త్రములో వేదుల వారు వచ్చి
భూమిపూజ తుసెద్ది సత్కరించుచున్నందుగళ్ళన్న పరిణీతులకు ట్రస్టీలవారు పండితులకు
కళ్ళు 7-8 దినములపాటు సంగతులు వీరుచేత ఆశ్రయము పొందుచున్నారు. ఇదివరకే పరిణీతుల కోసం ట్రస్టీ
వవరు బిల్లరి దుకోళ్ళారువవరు తిరుగుచున్నారు. ఆచారుదరిందమీ ల్లుండి పోవుటకే వ
శేషాద్రి పండితులు సంస్కృత పాఠశాలలో ఇంతమంది ఉపాధ్యాయులూ
సదమీమాంసాపండితులు సంస్కృత పాఠశాలలోనుండి వచ్చి ఆశీర్వదించి వారు శ్రీరాములు
ద్ధా న్నతో ఆశీర్వదించి అనేకశుభకరమైన ఆశీర్వాదములు ఇచ్చిరి. ఇదివరకే
శ్రీవరప్రసన్నవేంకటాచలపతి శాస్త్రిగారు ఆభిప్రాయము వ్రాయుచున్నారు —

విధేయులు:
వేదుల వేంకటాచార్యులు పండితులు
లక్ష్మీపురం శ్రీనివాసాచార్యులు

శ్రీమన్నగరాధిరాజ సంస్కృత పాఠశాలలో ఆచార్యులు:

మెల్లసూర్ శ్రీ శుక్ల నామ సంవత్సర శ్రావణ శుద్ధ బహుళ దశమి భానువార
పట్టణము వుండి లియర వరకు సభ సిద్ధి నజోసిద మిల్లింగ్

ప్రొసిడింగ్స్ కాపీ.

రతో వేముమెల్లసూర్ కమిల్ ప్రైవేటు సాధిల్ బరవరల్లో ఆగమ శాస్త్రయం బోధించే పాఠశాలలు
మదారా ఇంటర్ పాఠశాలలు ఆగమిక్ బాలకరుగళ్ళకి ఆగమ పదరరు కొవ్వి నన్నుచూ
ధిసలు నవుమెల్ ఆగమిక్ కోరణ్ణ 3 ఇనగళ్ళన్ను చూసినాంయిసి కొండువుదాగి వ్రాసి మెల్లసూర్
సంస్థలో ప్రిన్సిపాల్ భవ్య ద్ధికమిటి సెంబరాదవెల్లి బ్రం. లు. శి. ఆ. యిం జేరుమూనా
రీసేప్షియన్ గళ్ళవరకు ముఖ్యంత్రరక్కి పిలుపు కొరాడ్డిరువుదు మరియు మెల్. మల్లుండి సంస్థ
కరకమిటుగ 3 ఇన చిరంజీవ కరుగళ్ళన్ను కొలాం డ్లెమెల్లసూర్ కు వచ్చి శేషమురాపాఠి
శాలలోంయుల్లో ఆగమిక్ బాలకరుగళ్ళకి ఆగమ పదరరు సంబంధిన్ను పాఠశాలలో కొండల
భరునాయుసి కేళలుసి కొండుబోగిశేందు తా 28-7-21 సం. నం 13 నేమివేరుంబళి దిరువ
త్రీయుక్కిస్ జనాపుగళరు తేమముండెయ్యోళువి వేయారుమెనగళ్ళన్నులు పాధ్యాయరర
నాన్ని సిచ్చునాయుసిరుళ్ళిలమే. ఆవరరుగళ్ళింద ఆగమ పాఠవన్ను హేళళిసి కొలాం ట్రుల
సనాశేనధవళుంవిన్ను కాపాడికొండు ఇళ్ళికొండు సాధ్యమిరుంతనవరన్ను ప్రొద్ధిన్
డలాయ్యు —

ఆగమ వరుపాఠమిళ్ళిసుంగవరుండలు పిరస్థళగళింద బరతక్కి ఆభ్యా
ఆగమ మిల్లకే. విద్యాభ్యాసగళుగి పట్టణాపాసదల్లి పాసు మాడలు తక్కుంతే
స్థానిలగోష్ఠి పత్రికెయ మూలక దయు మిట్టురు పరిందురుంద వపాండిసిరుండనే కాపాడికొండు
బరబరదిల్లకేందరు, వయుభిన్నకే మిల్ లక్ష్మీనరసింహ్మ బరవన్ను విరంకిన్ను మెల్లసూర్
సంస్థలో విద్యాభివృద్ధికమిటి లియవరన్ను సదు చేయుల్లు ప్రొద్ధిసబోగిశేం
దు తిలివళుంగిసిసిలాయ్యు —

ఉపాధ్యాయరుగళ్ళను నావతి —

శ్రీ శిల్పివాగవుళ్ళి.

మెల్. బ్రం. ఆ. చంద్రశేఖర భరదిల్లకీశరరు. ఛాత్రరరాంతనగరద
శ్రీ ఛాత్రవరరా చిక్కశ్రేష్ఠసాహిత్యవరచేయవస్థాపద ఆగమిక్ కరు

శ్రీ ఛాంఛరరా క్రొగవుళ్ళి.

మెల్. బ్రం. ఆ. రంగసాయిభట్టరు. విరిమెసూరిగే శ్రీ ప్రతిష్ఠన్నకి ప్రొద్ధాపనే
యువవర చిలవసాధిసద ఆగమ విల్లకరు —

శ్రీ విల్లివాంనళ్ళి. నసాగవుళ్ళి

మెల్. బ్రం. ఆ. శ్యామశంగభట్టరు. నాగవరుంగలద శ్రీయరిల్లనాంనరసింహ్మ
మియరుదర చిలవసాధిసద ఆగమ విల్లకరు — శ్రీవరుంవరరు ఆగమ పరరుళ్ళ
హేళళలు శక్తిరాశరరువ ప్రయుంయుక్తి దయుమిట్టరు ఇవరరుగళన్ను విల్లుం
డ ఆగమవరుగళుగళిసిసిలుకొండళ్ళ బోగిశేందు ప్రొద్ధిన్ సిలాయ్యు —

Letter No.170/ dated 16/21st November 1929 from the President, Maharaja's Sanskrit College Committee, Mysore to the Muzrai Commissioner in Mysore.

With reference to your letter No.1186 dated 30th September 29 enquiring whether the views of the Agama Traya Mandali Sabha should not be given effect to, I have the honor to state that the views of the Sabha may be given effect to by appointing the marginally noted

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Bra.A. Chandrasekhara Dikshit of Chamarajanagar for Saiva Agama.) men recommended by them as --
" Alasinga Bhattar of Nagamangala for Vaikhanasa Agama.) Agama Teachers in the Sanskrit

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College on a pay of Rs.30/-per mensem.

The Agama Teacher of Pancharatra now working in the college viz. Ramachandra Bhattar is himself of a Diksha Family and may be kept on to teach in the subject and may also be promoted to Rs.30/- His present pay is Rs.25/-

A. Rangaswami Bhattar who is recommended for appointment by the conference was once tried as a teacher in Agama in the Sanskrit College and had to be discharged as his work and capacity for work were both found to be unsatisfactory.

These three teachers will equip the Agama boys with a knowledge of the practical portion of their studies.

Instruction in the theoretical side as embodied in the works - such as "Agama Pramanya" & "Pancharatra Raksha" as well as the literary side comprised in the syllabus will be entrusted to the other teachers in the College. The three men recommended in my letter No.C_2 dated -- 23rd April 1929 may be selected for undergoing the professorial training, which may commence forthwith as the funds are also available by - Government in the current year's Budget and the syllabus of studies is also ready. These professors when trained will be available for occasional consultation by the Department whenever the need arises and may also be entrusted with the work of editing the more important Agama Literature which has to be recovered from oblivion. They can be asked to receive "Diksha" and can then be employed in the bigger temples when necessity arises. The prejudice against the scheme may be expected to wear out in course of time.

The two Agama Teachers to be newly appointed will be asked to begin with them their complement of pupils.

Bra. K. Srinivasalengar who has qualified himself by passing

the Vaikhansa Agama Final Examination held in March 1928 and is working temporarily as Teacher of Vaikhanasa Agama on a pay of Rs.20/- p.m. may kindly be provided with a suitable job in one of the Major temples in order to make room for Bra. Alasinga Bhattar recommended above.

"C o y"

For Muzrai Commissioner.

Proposition statement of establishment of the Agama classes.

Present.			Proposed.				Remarks
Sl No	Name.	Designation.	Pay.	Sl. No.	Name.	Designation.	Pay.	
					Teachers.			
1.	Bra. Ramachandra Bhattar.	Pancharatra Agama teacher.	Rs.25/-	1.	Bra. Chandrasekhara Dikshit.	Saivagama teacher)	30/-	
				2.	Bra. Ramachandra Bhattar	Pancharatra Agama teacher)	30/-	
				3.	" Alasingra Bhattar.	Vaikhanasa Agama. teacher.	30/-	
					Scholarships to new candidates selected.			
				4.	Vidwan Venkata subrahmanya -- Sastry	Saivagama candidate.	40/-	
				5.	" K.Srinivasa Rangachar.	Pancharatra Agama candidate.	40/-	
				6.	" C.Tirumalachar	Vaikhanasa Agama candidate.	40/-	
Total. Rs.			25/-	Total. Rs.			210/-	Amt. required for 6 months i.e from 1-1-39 is Rs.1260/- for which there is a provision of Rs.3900 out of Rs.5000 in the Gl. Muz.fund budget, the differences of 1100 having been utilized for -- Vedapatasalas.

Extra cost involved per month Rs.185/-

For 6 months from 1st Jan.39th to the end of current year. Rs.1110/-

For Muzrai Commissioner.

Diary No. of letter replied to.... 911

General and Revenue Secretariat

(Mysore)

the 192

Date of issue .. 8-1-1930

Signed by.....M.V.T.K.S. Ry.....

May this be

✓ i Printed? 200 Secretariat Buildings

ii treated as a standing order ?

iii published in the Gazette, English Part ?

iv translated ?

v placed at the disposal of the press ?

vi published in the Gazette, Kannada Part ?

Sec Mysore

File No. 133-2

Serial No. 22

Proceedings of the Government of His Highness the Maharaja of Mysore.

Read –

Ecno 1356-9/133-27-12 dated the 21st January 1929 passing orders about the tr- of Pandits in Agama Sastras.

(2) Representation ~~Order Thereon No.~~ certain Pandits and Associations suggesting certain safeguards in the arrangements in the Appl- fications in the Government order dated the 21st January 1929 read above.

(3) Correspondence ending with the letter No. 1899/

dated the 30th Nov 29
5th Dec 1929 from the
Darjeeling Commissioner
in regard submitting
proposals in the matter
(Here enter M.C's
letter (Note the Syllabus
of studies and the propos-
ition statement are proposed
to be printed as annexure
and the other enclosures are
proposed to be omitted, as
the purport of these are
merely
incorporated in the M.C's
letter.))

List of enclosure.

order No 1342-5 Edn 33. 27. 22 dy 8 1/30

Government are
pleased to approve of
the recommendations
contained in the M.C's
dated 30th Nov 1929
noted above. He is requested
to give prompt
effect to the proposals
enclosed

Copied by

Examined by

WD 079—GPB—800—10-10 29

GENERAL AND REVENUE SECRETARIAT.

(*Continuation Sheet draft form.*)

2. Govt decides it is necessary to arrange for proper supervision of the training in the respective Agama Sastras of the three selected persons. ~~and they are accordingly pleased to direct that~~ The supervision of the studies of the ~~persons~~ selected for training in Saivagama ~~s~~ entrusted to Mahā-Vidwan Mahamahopa-dhyaya Vidyanidhi Visvaroopa Sastrikal of the two persons selected for training in Panchavarnēsvara Agama & Vaikhanasa Agama to Mahavidwan Pundita Ratnam Mahā Mahopadhyaya Sabhapathy-ayya Sabhapathy-ayyar Saivagama Siromani on such charges if there are willing to undertake the work. The former will be paid Rs 30/- per mensem and the latter Rs 50/- per mensem as remuneration for the additional

MGCPB—30,000—5-1-05.

3. The President of the Maharaja's Sanskrit College Committee may be requested to fix the period during which the three selected candidates should pursue their studies under the guidance and instructions of the two Pandits referred to above who will be paid their remuneration ~~and the remuneration to their Guides may be paid for the period thus fixed~~

4) The ~~charges for this~~ expenditure may be met effect, to the above arrangements during the current year will be met from the provision made therefor in the ~~current~~ This years budget estimates of the General Improvement Fund and the Improvement Committee is requested to make ~~necessary~~ provision for this account in the budget estimates of the said General Improvement Fund. (from next year's Budget)

(5) & 10.

27/12 Sec to Govt
The Improvement Committee
The Director of Public Instruction

27/12
The Comptroller & Ex Officio
The President
College Committee
Mysore
C.B.
27/12/29

G.R.S. 27]

GENERAL AND REVENUE SECRETARIAT.

(*Continuation Sheet draft form.*)

5. The Inspector Commissioner requested to report for the information of Government the exact arrangements made by ~~him~~ in consultation with the President of the Survey College Committee for the training of the Cadastral Staff, ~~so that the necessary selected candidates~~ may be required to pass an ~~they who~~ Finals examination according to a well-arranged programme and time-table, and may receive instructions from the Head Quarters according to a definite plan of work.

A further report may also be submitted in due course after these persons now under training complete their studies and become available for appointment as teachers as it will be then necessary to allocate the [illegible]

After the three candidates are trained and appointed Teachers they will be required to guide the teaching work between them and the other teachers employed at the request of the Agama Thraya Mandali and a report on this subject should be sent in due course for the information of Govt.

MGCPB—30,000—5-1-05

work between them and the ~~three~~ other teachers employed at the request of the Mysore-Baroda Inquiry Committee

h
3/11/30

H Secy to Govt

Mad
6/11/30

To The Inquiry Committee in Mysore
The Director of Public Instruction in Mysore.
The President, Sanskrit College Committee Mysore
The Comptroller to Govt

C.E. 3/11/30

Will be permitted
C.E. 3/11/30

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE.

Read:—

Government Order No. 1356-9/Muzrai 133-27-12 dated the 21st January 1929 passing orders about the training of Pandits in Agama Sastras.

2. Representations from certain Pandits and Associations suggesting certain modifications in the arrangements sanctioned in the above Government Order.

3. Correspondence ending with the following letter No. 1189/28-29 dated the 30th November/5th December 1929, from the Muzrai Commissioner in Mysore submitting proposals in the matter;-

"With reference to correspondence ending with your letter Muz 133-27-19 dated 29/30th May 1929, re; the selection of candidates for training in the different systems of Agamas, I have the honor to state that in accordance with clause 2 of para 5 of the Government Order No. 356-9/Muz 133-27-12 dated 21st January 1929 the President of the Maharajas Sanskrit College Committee, Mysore, had sent up the

1. Vidwan Venkatasubramanya Sastry, (Saivagama) 2. " K. Srinivasa Rangachar, (Pancharatragama) 3. " C. Tirumalachar (Vaikhanasa Agama)	the names of the marginally noted

three Pandits to be selected as candidates for undergoing training in the 3 different systems of Agamas. A statement showing the qualifications of these is attached hereto.

"(2) With regard to these 3 candidates it has to be started that the first, who has been elected for Saivagama training has not passed in Navina Nyaya but he is recommended as possessing sufficient --- academical qualifications and high attainments in Sanskrit which befit him for the special training. The candidate proposed for Pancharatra Agama possesses the requisite qualifications. The candidate selected for Vaikhanasa Agama has not passed in Navina Nyaya but he has passed in Vyakarana. The selection made by the President of the Maharaja's Sanskrit College Committee appears to be on the whole satisfactory and

may be accepted. The syllabus of studies for their training received from the Examination Board is enclosed and may be approved.

(3) The substitution of Lakshmivisishta Dwaita for Visishtadvita prayed for by the Vaikhanasa Agama Mandali in their petition dated received with your letter No. 2186/Muz 133-27-15 dated 8th April 192 not considered necessary by Mahamahopadhyaya Pandita Patnam Lakshmipu Srinivasachar who says that there is not a special school known by the name of Lakshmivisishta Dwaita Vedanta but he which deals with that subject viz., "Lakshmivisishtadwaita Bh also be prescribed for study by the Vaikhanasa Agama students.

(4) With regard to the representation of Agama Traya Mandali re with your letter of the 30th May 1929, I beg to state that the sa as directed in the above letter, forwarded to the Board of Sanskrit Studies for their views in consultation with the pandits mentioned in. A copy of the Board's resolution together with the copies of opinions of eminent scholars, received with the Secretary's letter 68 dated 2-8-29 is herein enclosed.

(5) In August 1929 the Agama Mandali came up to me through the Principal of the Melkote Sanskrit College with certain definite pro There were forwarded to the President of the Sanskrit College Commi for an expression of the views of the committee in the matter. committee have opined that the intentions of the Agama Traya be given effect to by appointing two of their nominees Sri. Cha sekhara Dikshit of Chamarajanagar and Alasinga Bhattar of Nara agama teachers in the Sanskrit College on Rs.50/- each for Saivagama and Vaikhanasagama respectively and tha Ram Bhattar who belongs to a Diksha family and is at present the college for Pancharatragama may be retained as such raised from Rs.25/- to Rs.30/- per mensem. These thre expected to equip the Agama students in the practical studies while instruction in the theoretical portion of and the literary portion comprised in the syllabus will

the other teachers in the college. This will satisfy the objection of the Mandali to learn the Agamas from other teachers than those who are born in their special community and have undergone the necessary diksha.

(6) The committee is further of opinion that apart from this arrangement for the training of the Agama students, the training of the three candidates now selected by the committee according to the syllabus now framed by the Board may be undertaken immediately with a view to get a few learned pandits to study the Agama Sastras and understand their inner significance. Those in their opinion can be made use of for elucidating intricate questions of Agama in their correct significance and also editing books on Agama literature which are getting into oblivion for want of attention. A copy of the Sanskrit College committee's letter is enclosed.

" (7) I agree with the proposals contained in the President's letter as they meet the wishes of the Agama Mandali so far as the training of the students in Agama Sastras is concerned and at the same time provide for the training of three pandits in the Agama sastras as contemplated in G.O. No. 1356-9/Muz 133-27-12 dated 21 January 1929.

(ii) " (8) The provision made in the budget for this year will be sufficient to put the whole scheme into effect, as the enclosed proposition statement shows. I therefore request that the above proposals be sanctioned with effect from 1st January 1930. "

- - - - - - - - - - - -

Order No. 1342-5 Muz 133-27-22

Dated, Bangalore, 7th January 1930

Government are pleased to approve of all the recommendations contained in the Muzrai Commissioner's letter dated 30th November read above. He is requested to give prompt effect to the proposals sanctioned.

2. Government consider that it is necessary to arrange for proper supervision of the training in the respective Agama Sastras of the three elected persons. The supervision of the studies of the candidate-elected for training in Saivagama may be entrusted to Maha Vidwan Mahamahopadhyaya Vidyanidhi Virupaksha Sastri and of the two persons selected for training in Pancharatra Agama and Vaikhanasa Agama to - Mahavidwan Pandita Ratnam Maha Mahopadhyaya Lakshminpuram Srinivasacharya if these scholars are willing to undertake the work. The former will - be paid Rs.30/- per mensem and the latter Rs. 50/- per mensem as remuneration.

3. The President of the Maharaja's Sanskrit College Committee may be requested to fix the period during which the three selected candidates should pursue their studies under the guidance and instructions of the two Pandits referred to above, who will be paid their remuneration for the period thus fixed.

4. The expenditure necessary to give effect to the above arrangements during the current year will be met from the provision made therefor in the - Fifth year's budget estimates of the General Muzrai Fund and the Muzrai Commissioner is requested to make suitable provision on this account - from next year in the budget estimates of the said Fund.

5. The Muzrai Commissioner is requested to report for the information of Government the exact arrangements made by the President of the Sanskrit College Committee for the training of the candidates. They should be required to pursue the studies according to a well arranged programme and time-table, and receive instructions from the two Pandits according to a definite plan of work.

6. After the three candidates are trained and appointed as teachers it will be necessary to divide the teaching work between them and the - three other teachers employed at the request of the Agama Dhraya Mandali and a report on this subject may be sent in due course for the

for the information of Government.

for Financial Secretary to Government.

To

The Muzrai Commissioner in Mysore.

" Director of Public Instruction in Mysore.

" President, Sanscrit College Committee, Mysore.

" Comptroller to Government.

S.K.M. 7

Yours truly,

Secretary of State-ex officio to Governor.

To

The Honorable Commissioner of Police.

" Director of Public Utilities and Public Buildings.

" President, Board of Public Improvements.

" Comptroller to Governor.

Annexure

Syllabus of Agama studies for the three Pandits to be trained in the three Agamas as per G.O. No. 1356-9/Muz.133-27-12 dated 21st - January 1929.

1. Shaiva Agama (One year)

1. Shaivagamasara.
2. Shivarkamanidipika.
3. Srikanthabhashyam.
4. Sri Shaivagamapraogachandrika.
5. Portions of Shaiva Puranas dealing with Shaivagama.
6. Portions of Sri Tattwanidhi dealing with the subject.
7. Prayoga relating to this system of worship.

11. Pancharatra Agama.(One year)

1. Sri Vishnutilaka.
2. Agamapramanya.
3. SriPancharatraraksha.
4. Tantrashuddi.
5. Portions of Padma, Parameswara, Ishwara, and Satwata Samhitas dealing with this agama.
6. Portions of Sribhashya and Puranas like Mahabharata, Varaha, Matsya, etc.,
7. Portions of Sri Tattwanidhi.
8. Knowledge of the Prayoga according to this system.

111. Vaikhanasa Agama (One year)

1. Uttamabramhavidya.
2. Purvatantra.
3. Vishnutantra.
4. Vimanarachanakalakshepa.
5. Khilamantrarahasya.
6. Uttarakhyamaha tantra.
7. Pajjanasamhava.
8. Knowledge of the prayoga according to this system.
9. Sri Lakshmivisistadwita.

N o t e :- As most Agama works are yet in manuscript, candidates are to study them after the regular course of one year.

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Proposition statement of establishment of the Agama classes.

Present.			Proposed.			Remarks.
Name.	Designation.	Pay.	Sl No.	Name	Designation.	Pay.	
				Teachers.			
1. Bra. Ramachandra Bhattar.	Pancharatra Agama teacher.	Rs.25/-	1.	Bra. Chandrasekhara Dikshit.	Shivagama teacher.	30/-	
			2.	" Ramachandra Bhattar.	Pancharatra Agama teacher.	30/-	
			3.	" Alasingara Bhattar.	Vaikhanasa Agama teacher.	30/-	
				Scholarships to new candidates elected.			
			4.	Vidwan Venkata Subramanya Sastry.	Saivagama candidate.	40/-	
			5.	" K. Srinivasa Rangachar.	Pancharatra Agama candidate.	40/-	
			6.	" C. Tirumalachar.	Vaikhanasa Agama candidate.	40/-	
	Total	Rs.25/-			Total	250/-	

Extra cost involved per month. Rs. 180/-

For 6 months from 1st January 30th to the end of current year. Rs.1110/-

Incorporation application of each shareholder of the Company

To

The Registrar,

Companies Act, 1956

Sir,

We hereby apply for incorporation of a Company under the Companies Act, 1956 with the following particulars:

1. Name of the Company: ...

2. Address of the Registered Office: ...

3. Objects of the Company: ...

4. Amount of Capital: ...

5. Number of Shares: ...

6. Value of each Share: ...

7. Number of Shares taken by each subscriber: ...

8. Name, Address, Occupation and Signature of each subscriber: ...

9. Name, Address, Occupation and Signature of witness: ...

10. Date: ...

Yours faithfully,

(Signatures of subscribers)

Memorandum of Association of ... Limited

I/We, the several persons whose names and addresses are subscribed below, are desirous of being formed into a Company in pursuance of this Memorandum of Association, and we respectively agree to take the number of shares in the capital of the Company set opposite our respective names.

Name, Address, Occupation and Signature of each subscriber	Number of shares taken by each subscriber
...	...
...	...
...	...

Government of his highness the Maharaja of Mysore.

FINANCIAL DEPARTMENT.

G. O. No. 1342-5—Muz. 133-27-22, dated 7th—8th January 1930.

Agama Sastra.

Passes orders on the proposals of the Muzrai Commissioner in the matter of training Pandits in ——.

READ—

Government Order No 1356-9 —Muz. 133-27-12, dated the 21st January 1929, passing orders about the training of Pandits in Agama Sastras

2 Representations from certain Pandits and Associations suggesting certain modifications in the arrangements sanctioned in the above Government Order

3. Correspondence ending with the following letter No 1189—28-29 dated the 30th November—5th December 1929, from the Muzrai Commissioner in Mysore, submitting proposals in the matter —

" With reference to correspondence ending with your letter No 2689—Muz 133-27-19 dated 29—30th May 1929, *re* the selection of candidates for training in the different systems of Agama I have the honor to state that in accordance with clause 2 of para 3 of the Government Order No. 356-9—Muz. 133-27-12, dated 21st January 192 the President of the Maharaja's Sanskrit College Committee, Mysore, had sent up the names of the marginally noted three Pandits to be selected as candidates for undergoing training in the three different systems of Agamas A statement showing the qualifications of these is attached hereto

1 Vidwan Venkatasubramanya Sastry Saivagama
2. ,, K Srinivasa Ra[illegible]chur (Pancharatragama
3 ,, C Tirumalachar (Vaikhanasa Agama)

" (2) With regard to these three candidates it has to be stated that the first, who has been selected for Saivagama training has not passed in Navina Nyaya but he is recommended as possessing sufficient academical qualifications and high attainments in Sanskrit which entitle him for the special training. The candidate proposed for Pancharatra Agama possesses the requisite qualifications The candidate selected for Vaikhanasa Agama has not passed in Navina Nyaya but he has passed in Vyakarana The selection made by the President of the Maharaja's Sanskrit College Committee appears to be on the whole satisfactory and may be accepted The syllabus (Annexure I) of studies for their training received from the Examination Board is enclosed and may be approved

" (3) The substitution of Lakshmivisishta Dwaita for Visishtadwita as prayed for by the Vaikhanasa Agama Mandali in their petition dated 4th March 1929, received with your letter No 2186—Muz. 133-27-15, dated 8th April 1929, is not considered necessary by Mahamahopadhyaya Pandita Ratnam Lakshmipuram Srinivasachar who says that there is not a special school of Vedanta known by the name of Lakshmivisishta Dwaita Vedanta, but the only book which deals with that subject viz, " Lakshmivisishta Dwaita Bhashyam " may also be prescribed for study by the Vaikhanasa Agama Students.

" (4) With regard to the representation of Agama Traya Mandali received with your letter of the 30th May 1929, I beg to state that the same was as directed in the above letter, forwarded to the Board of Sanskrit Studies for their views in consultation with the pandits mentioned therein A copy of the Board's resolution together with the copies of the opinions of eminent scholars, received with the Secretary's letter No 68, dated 2nd August 1929, is herein enclosed.

" (5) In August 1929, the Agama Mandali came up to me through the Principal of the Melkote Sanskrit College with certain definite proposals They were forwarded to the President of the Sanskrit College Committee for an expression of the views of the committee in the matter The committee have opined that the intentions of the Agama Traya Mandali may be given effect to by appointing two of their nominees Sri Chandrasekhara Dikshit of Chamarajnagar and Alasingra Bhattar of Nagamangala as agama teachers in the Sanskrit College on Rs 30 each per mensem, for Saivagama and Vaikhanasagama, respectively, and that Ramachandra Bhattar, who belongs to a Diksha family and is at present a teacher in the College for Pancharatragama, may be retained as such his pay being raised from Rs 25 to Rs. 30 per mensem. These three teachers are expected to equip the Agama students in the practical portion of their studies while instruction in the theoretical portion of the Agama works and the literary portion comprised in the syllabus will be imparted by the other teachers in the College This will satisfy the objection of the Mandali to learn the Agamas from other teachers than those who are born in their special community and have undergone the necessary diksha

" (6) The committee is further of opinion that apart from this arrangement for the training of the Agama Students, the training of the three candidates now selected by the committee according to the syllabus now framed by the Board may be undertaken immediately with a view to get a few learned

NO. 1342-5—MUZ. 133-27-22, DATED 7TH—8TH JANUARY, 1930.

pandits to study the Agama Sastras and understand their inner significance. Those in their opinion can be made use of for elucidating intricate questions of Agama in their correct significance and also editing books on agama literature which are getting into oblivion for want of attention A copy of the Sanskrit College committee's letter is enclosed.

"(7) I agree with the proposals contained in the President's letter as they meet the wishes of the Agama Mandali so far as the training of the students in Agama Sastras is concerned and at the same time provide for the training of three pandits in the Agama Sastras as contemplated in Government Order No 1356-9—Muz. 133-27-12, dated 21st January 1929.

"(8) The provision made in the budget for this year will be sufficient to put the whole scheme into effect, as the enclosed proposition statement (Annexure II) shows. I therefore request that the above proposals may be sanctioned with effect from 1st January 1930."

ORDER NO. 1342-5—MUZ. 133-27-22, DATED 7TH—8TH JANUARY 1930.

Government are pleased to approve of all the recommendations contained in the Muzrai Commissioner's letter dated 30th November 1929 read above. He is requested o give prompt effect to the proposals sanctioned.

2. Government consider that it is necessary to arrange for proper supervision of the training in the respective Agama Sastras of the three selected persons. The supervision of the studies of the candidate selected for training in Saivagama may be entrusted to Maha Vidwan Mahamahopadhyaya Vidyanidhi Virupaksha Sastri and of the two persons selected for training in Pancharatra Agama and Vaikhanasa Agama to Mahavidwan Pandita Ratnam Maha Mahopadhyaya Lakshmipuram Srinivasacharya if these scholars are willing to undertake the work. The former will be paid Rs. 30 per mensem and the latter Rs. 50 per mensem as remuneration.

3. The President of the Maharaja's Sanskrit College Committee may be requested to fix the period during which the three selected candidates should pursue their studies under the guidance and instructions of the two Pandits referred to above, who will be paid their remuneration for the period thus fixed.

4. The expenditure necessary to give effect to the above arrangements during the current year will be met from the provision made therefor in this year's budget estimates of the General Muzrai Fund and the Muzrai Commissioner is requested to make suitable provision on this account from next year in the budget estimates of the said Fund.

5. The Muzrai Commissioner is requested to report for the information of Government the exact arrangements made by the President of the Sanskrit College Committee for the training of the candidates. They should be required to pursue the tudies according to a well arranged programme and time-table, and receive instructions from the two Pandits according to a definite plan of work.

6. After the three candidates are trained and appointed as teachers, it will be ecessary to divide the teaching work between them and the three other teachers employed t the request of the Agama Thraya Mandali and a report on this subject may be ent in due course for the information of Government.

B. SRINIVASA IYENGAR,
Financial Secretary to Government.

To—The Muzrai Commissioner in Mysore.
The Director of Public Instruction in Mysore.
The President, Sanskrit College Committee, Mysore.
The Comptroller to the Government of Mysore.

No. 1342-5—Muz. 133-27-22, dated 7th—8th January 1930.

ANNEXURE I.

Syllabus of Agama studies for the three Pandits to be trained in the three Agama as per Government Order No. 1356-9—Muz. 133-27-12, dated 21st January 1929.

I. Shaiva Agama (one year) —

1 Shaivagamasara.
2 Shivarkamanidipika.
3 Srikanthabhashyam.
4 Sri Shaivagamaprabhachandrika.
5 Portions of Shaiva Puranas dealing with Shaivagama.
6 Portions of Sri Tattwanidhi dealing with the subject.
7 Prayoga relating to this system of worship.

II. Pancharatra Agama (one year) —

1 Sri Vishnutilaka.
2 Agamapramanya.
3 Sri Pancharatraraksha.
4 Tantrashuddi.
5 Portions of Padma, Parameswara, Ishwara, and Satwata Samhitas dealing with this agama.
6 Portions of Sribhashya and Puranas like Mahabharata, Varaha, Matsya, etc
7 Portions of Sri Tattwanidhi
8 Knowledge of the Prayoga according to this system.

III. Vaikhanasa Agama (one year) —

1 Uttamaharahavidya.
2 Purvatantra
3 Vaishnutantra.
4 Uttarakhyamahatantra.
5 Vimanarachanakalakshepa.
6 Khilamantrarahasya
7 Sajjanasambhava.
8 Knowledge of the prayoga according to this system.
9 Sri Lakshmivisistadwita.

Note.—As most Agama works are yet in manuscript, candidates are to study them after the regular course of one year.

ANNEXURE II.

Proposition statement of establishment of the Agama Classes.

Serial No.	Present			Serial No.	Proposed			Remarks
	Name	Designation	Pay		Name	Designation	Pay	
			Rs.		Teachers		Rs	
1	Bra Ramachandra Bhattar	Pancharatra Agama teacher.	25	1	Bra Chandrasekhara Dikshit ..	Shivagama teacher	30	
				2	,, Ramachandra Bhattar ..	Pancharatra Agama teacher ..	30	
				3	,, Alasingra Bhatta ..	Vaikhanasa do ..	30	
					Scholarships to new candidates selected.			
				4	Vidwan Venkatasubramanya Sastry	Saivagama candidate .	40	
				5	Vidwan K Srinivasa Rangachar	Pancharatra Agama candidate..	40	
				6	,, C Tirumalachar	Vaikhanasa do ..	40	
		Total Rs. ..	25			Total Rs. ..	210	Amount required for six months, *i. e.*, from 1st January 1930 is Rs. 1,260 for which there is a provision of 3,900 out of Rs. 5 000 in the General Muzrai Fund budget, the difference of Rs. 1,100 having been utilized for Vedapatasalas.

	Rs.
Extra cost involved per month ..	185
For six months from 1st January 1930 to the end of current year	1,110

WD 1985—GPB—425—21 1-30.

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ಕಾಯಂ ಹುಕುಂ

ಮೈಸೂರು ಶ್ರೀಮನ್ ಮಹಾರಾಜರವರ ಸರ್ಕಾರ.

ಫೈನಾರ್ಷಿಯಲ್ ಇಲಾಖೆ.

ಸರ್ಕಾರಿ ಹುಕುಂ ನಂಬರ್ 1342–5—ಮುಜರಾಯಿ 133–27–22, ತಾರೀಖು 7-8ನೇ ಜನವರಿ 1930.

ಆಗಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಪಂಡಿತರುಗಳಿಗೆ ತರಬಿಯತ್ತು ಕೊಡುವ ವಿಷಯದಲ್ಲಿ ಮುಜರಾಯಿ ಕಮಿಷನರವರು ಒಪ್ಪಿಸಿದ ಸಲಹೆಗಳಮೇಲೆ ಸಾದರಾದ ಸರ್ಕಾರಿ ಹುಕುಂ.

ಈ ಕೆಳಗೆ ಕಂಡ ಕಾಗದ ಪತ್ರಗಳನ್ನು ಓದಲಾಯಿತು :—

ಆಗಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಪಂಡಿತರನ್ನು ತರಬೇತು ಮಾಡುವ ವಿಷಯವಾಗಿ ಸಾದರ್ಪಡಿಸಿದ 1929ನೆಯ ಇಸವಿ ಜನವರಿ 21 ನೆಯ ನಮ್ಬರ್ಕಂ 1356–9—ಮುಜರಾಯಿ 133—27—12ನೆಯ ನಂಬರಿನ ಸರ್ಕಾರಿ ಹುಕುಂ.

2. ಆ ಸರ್ಕಾರಿ ಹುಕುಮಿನಲ್ಲಿ ಮಂಜೂರಾದ ಏರ್ಪಾಡುಗಳಲ್ಲಿ ಕೆಲವು ಬದಲಾವಣೆಗಳನ್ನು ಮಾಡಬೇಕೆಂದು ಸಲಹೆ ಮಾಡಿ ಕೆಲವು ಪಂಡಿತರೂ ಸಂಘಗಳೂ ಮಾಡಿಕೊಂಡ ವಿಜ್ಞಾಪನೆಗಳು.

3. ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಮುಜರಾಯಿ ಕಮಿಷನರವರು ಈ ವಿಷಯದಲ್ಲಿ ತಮ್ಮ ಸಲಹೆಗಳನ್ನೊಪ್ಪಿಸಿ ಬರೆದ 1929 ನೆಯ ಇಸವಿ $\frac{\text{ನವಂಬರ್ 30ನೆಯ}}{\text{ಡಿಸೆಂಬರ್ 5ನೆಯ}}$ ತಾರೀಖಿನ 1189—28–29ನೆಯ ನಂಬರಿನ ಲೇಖನದಿಂದ ಆಖೈರಾದ ಪತ್ರ ವ್ಯವಹಾರ. ಆ ಲೇಖನದಲ್ಲಿ ಅವರು ಸಲಹೆ ಮಾಡಿರುವುದೆನೆಂದರೆ :—

"ನಾನಾ ಆಗಮ ಪದ್ಧತಿಗಳಲ್ಲಿ ತರಬೇತನ್ನು ಹೊಂದುವುದಕ್ಕಾಗಿ ಉಮೇದುವಾರರನ್ನು ಚುನಾಯಿಸುವೆ ವಿಷಯವಾಗಿ ನನಗೆ ಬರೆದ 1929 ನೆಯ ಇಸವಿ ಮೇ 29—30ನೆಯ ಮೆರ್ಕಂ 2689–ಮುಜರಾಯಿ 133–27–19 ನೆಯ ನಂಬರಿನ ಲೇಖನದೊಂದಿಗೆ ಆಖೈರಾದ ಪತ್ರವ್ಯವಹಾರದ ಸಂಬಂಧದಲ್ಲಿ ಈ ಕೆಳಗೆ ಕಂಡಂತೆ ಅರಿಕೆ ಮಾಡಿಕೊಳ್ಳುತ್ತೇನೆ.

ಮೈಸೂರು ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಮಹಾಪಾಠಶಾಲೆಯ ಕಾರ್ಯನಿರ್ವಾಹಕ ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರವರು 1929ನೆಯ ಇಸವಿ ಜನವರಿ 21ನೆಯ ಮೆರ್ಕಂ 1356–9—ಮುಜರಾಯಿ 133–27–12ನೆಯ ನಂಬರಿನ ಸರ್ಕಾರಿ ಹುಕುಮಿನ 5ನೆಯ ಪ್ಯಾರಾವಿನ 2ನೆಯ ಕ್ಲಾಜಿನ ಮೇರೆಗೆ ಆಗಮುಗಳ ಮೂರು ಪದ್ಧತಿಗಳಲ್ಲಿ ತರಬೇತನ್ನು ಹೊಂದಲು ಇರೇಬಿನಲ್ಲಿ ನಮೂದಿರುವ ಮೂವರು ಪಂಡಿತರ ಹೆಸರುಗಳನ್ನು ಕಳುಹಿಸಿಕೊಟ್ಟಿರುತ್ತಾರೆ. ಈ ಪಂಡಿತರ ಅರ್ಹತೆಗಳನ್ನು ತೋರಿಸುವ ತಖ್ತೆಯನ್ನು ಇದರೊಂದಿಗೆ ಕೊಟ್ಟಿಗೆ.

1. ವಿದ್ವಾನ್ ವೆಂಕಟಸುಬ್ರಹ್ಮಣ್ಯ ಶಾಸ್ತ್ರಿಗಳು (ಶೈವಾಗಮದಲ್ಲಿ)
2. ವಿದ್ವಾನ್ ಕೆ. ಶ್ರೀನಿವಾಸರಂಗಾಚಾರ್ಯರು (ಪಾಂಚರಾತ್ರಾಗಮ)
3. ವಿದ್ವಾನ್ ಸಿ. ತಿರುಮಲಾಚಾರ್ಯರು (ವೈಖಾನಸಾಗಮ)

(2) ಈ ಮೂರು ಮಂದಿ ಉಮೇದುವಾರರಲ್ಲಿ ಮೊದಲನೆಯವರು ಶೈವಾಗಮದಲ್ಲಿ ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯುವುದಕ್ಕಾಗಿ ಚುನಾಯಿಸಲ್ಪಟ್ಟಿದ್ದಾರೆ. ಇವರು ನವೀನ ನ್ಯಾಯದಲ್ಲಿ ಉತ್ತೀರ್ಣರಾಗದಿದ್ದರೂ, ವಿದ್ಯಾಭ್ಯಾಸದ ವಿಷಯದಲ್ಲಿ ಸಾಕಾದಷ್ಟು ಅರ್ಹತೆಯನ್ನು ಪಡೆದಿರುತ್ತಾರಲ್ಲದೆ ಸಂಸ್ಕೃತ ಭಾಷೆಯಲ್ಲಿ ವಿಶೇಷ ಪಾಂಡಿತ್ಯವುಳ್ಳವರಾಗಿಯೂ ಇದ್ದಾರೆ. ಆದಕಾರಣ, ಇವರು ಶೈವಾಗಮದಲ್ಲಿ ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯುವುದಕ್ಕೆ ಅರ್ಹರಾಗಿರುತ್ತಾರೆಂದು ಸಲಹೆಯಾಗಿದೆ. ಪಾಂಚರಾತ್ರಾಗಮ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಸಲಹೆ ಮಾಡಲ್ಪಟ್ಟಿರುವವರಿಗೆ ಅದರ ವ್ಯಾಸಂಗಕ್ಕೆ ಆವಶ್ಯಕವಾದ ಯೋಗ್ಯತೆಗಳಲ್ಲವೂ ಇವೆ. ವೈಖಾನಸಾಗಮಕ್ಕಾಗಿ ಚುನಾಯಿಸಲ್ಪಟ್ಟಿರುವವರು ನವೀನ ನ್ಯಾಯದಲ್ಲಿ ಉತ್ತೀರ್ಣರಾಗದಿದ್ದರೂ, ವ್ಯಾಕರಣ ಶಾಸ್ತ್ರದಲ್ಲಿ ಉತ್ತೀರ್ಣರಾಗಿದ್ದಾರೆ. ಅಂತು, ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಮಹಾ ಪಾಠಶಾಲೆಯ ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರವರ ಚುನಾವಣೆಯು ಒಟ್ಟಿನಲ್ಲಿ ತೃಪ್ತಿಕರವಾಗಿರುವಂತೆ ತೋರುತ್ತದೆ. ಆದಕಾರಣ ಅದನ್ನು ಅಂಗೀಕರಿಸಬಹುದು. ಪರೀಕ್ಷಾ ಸಮಿತಿಯವರು ಅವರ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಏರ್ಪಾಡಿಸಿರುವ ವ್ಯಾಸಂಗ ವಿಷಯಗಳನ್ನು ಬಂದನೆಯ ಅನುಬಂಧವಾಗಿ ಕೊಟ್ಟಿದೆ. ಅವುಗಳನ್ನು ಸರ್ಕಾರದವರು ಮಂಜೂರ್ಮಾಡಬಹುದೆಂದು ಶ್ರುತಪಡಿಸುತ್ತೇನೆ.

(3) ನನಗೆ ಬಂದ 1929ನೆಯ ಇಸವಿ ಏಪ್ರಿಲ್ 8ನೆಯ ಮತ್ತು 2186—ಮುಜರಾಯಿ 133—27—15ನೆಯ ನಂಬರಿನ ಲೇಖನದೊಂದಿಗೆ ತಲಪಿದ ವೈಖಾನಸಾಗಮ ಮಂಡಲಿಯವರ 1929ನೆಯ ಇಸವಿ ಮಾರ್ಚಿ 4ನೆಯ ತಾರೀಖಿನ ಅರ್ಜಿಯನ್ನು ನೋಡಿದೆನು. ವಿಶಿಷ್ಟಾದ್ವೈತಕ್ಕೆ ಬದಲಾಗಿ ವ್ಯಾಸಂಗಕ್ರಮದಲ್ಲಿ ಲಕ್ಷ್ಮೀವಿಶಿಷ್ಟಾದ್ವೈತವನ್ನು ಸೇರಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸಿರುತ್ತಾರೆ. ಆದರೆ ಈ ಬದಲಾವಣೆಯು ಅನಾವಶ್ಯಕ ವೆಂದು ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಪಂಡಿತರತ್ನಂ ಲಕ್ಷ್ಮೀಪುರಂ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರು ಭಾವಿಸಿದ್ದಾರೆ. ಲಕ್ಷ್ಮೀ ವಿಶಿಷ್ಟಾದ್ವೈತವೇದಾಂತವೆಂಬ ಪ್ರತ್ಯೇಕವಾದ ವೇದಾಂತ ಸಿದ್ಧಾಂತವು ಯಾವುದೂ ಇಲ್ಲವೆಂದೂ, ಆದರೆ ಈ ವಿಷಯವನ್ನು ಪ್ರತಿಪಾದಿಸುವ ಪುಸ್ತಕವು ಒಂದೇ ಒಂದು ಇರುವುದರಿಂದ, "ಲಕ್ಷ್ಮೀ ವಿಶಿಷ್ಟಾದ್ವೈತ ಭಾಸ್ಕರಂ" ಎಂಬ ಆ ಪುಸ್ತಕವನ್ನೂ ಸಹ ವೈಖಾನಸಾಗಮ ವಿದ್ಯಾರ್ಥಿಗಳು ವ್ಯಾಸಂಗಮಾಡುವಂತೆ ಗೊತ್ತು ಮಾಡಬೇಕೆಂದೂ, ಅವರು ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದಾರೆ.

(4) 1929ನೆಯ ಇಸವಿ ಮೇ 30ನೆಯ ತಾರೀಖಿನ ಲೇಖನದಲ್ಲಿ ನನಗೆ ಆಜ್ಞಾಪಿಸಲ್ಪಟ್ಟಂತೆ, ಅದರೊಡನೆ ನನಗೆ ಕಳುಹಿಸಲ್ಪಟ್ಟಿದ್ದ ಆಗಮೆತ್ರಯ ಮಂಡಲಿಯವರ ವಿಜ್ಞಾಪನಾ ಪತ್ರಿಕೆಯನ್ನು ಅದರಲ್ಲಿ ಸೂಚಿಸಲ್ಪಟ್ಟಿದ್ದ ಪಂಡಿತರುಗಳಿಗೆ ತೋರಿಸಿ ಅವರೊಂದಿಗೆ ಆಲೋಚಿಸಿ ಅಭಿಪ್ರಾಯಗಳನ್ನು ತಿಳಿಸುವಂತೆ, ಸಂಸ್ಕೃತ ವ್ಯಾಸಂಗಗಳ ಸಮಿತಿಯವರಿಗೆ ಕಳುಹಿಸಲಾಯಿತು. ಈ ಸಮಿತಿಯ ಸೆಕ್ರೆಟರಿಯವರು 1929ನೆಯ ಇಸವಿ ಆಗಷ್ಟ್ 2 ನೆಯ ನಂಬರ್ಕ್ಕಂ 68ನೆಯ ನಂಬರಿನ ಲೇಖನದೊಡನೆ ಸಮಿತಿಯವರ ನಿರ್ಣಯದ ನಕಲನ್ನೂ ಪ್ರಖ್ಯಾತರಾದ ವಿದ್ವಾಂಸರ ಅಭಿಪ್ರಾಯಗಳ ನಕಲುಗಳನ್ನೂ ಕಳುಹಿಸಿಕೊಟ್ಟರು. ಅವುಗಳನ್ನು ಇದರೊಂದಿಗೆ ಬಿಪ್ಪಿಸಲಾಗಿದೆ.

(5) 1929ನೆಯ ಇಸವಿ ಆಗಸ್ಟ್ 1ನೆಯ ತಾರೀಖಿನ ದಿನ ಆಗಮ ಮಂಡಲಿಯವರು ಮೇಲ್ಕೋಟೆ ಸಂಸ್ಕೃತ ಮಹಾ ಪಾಠಶಾಲೆಯ ಅಧ್ಯಕ್ಷರನ್ನು ತಮ್ಮ ಪರವಾಗಿ ಕಳುಹಿಸಿ ಅವರ ಮುಖೇನ ಕೆಲವು ಸಲಹೆಗಳನ್ನು ತಿಳಿಸಿದರು. ಆ ಸಲಹೆಗಳ ವಿಷಯದಲ್ಲಿ ಸಂಸ್ಕೃತ ಮಹಾ ಪಾಠಶಾಲೆಯ ಸಮಿತಿಯವರ ಅಭಿಪ್ರಾಯಗಳನ್ನು ತಿಳಿಯಬೇಕೆಂದು ಅವುಗಳನ್ನು ಆ ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರವರಲ್ಲಿಗೆ ರವಾನಿಸಲಾಯಿತು. ಆಗಮೆತ್ರಯ ಮಂಡಲಿಯು ಸೂಚಿಸಿರುವವರ ಪೈಕಿ ಇಬ್ಬರನ್ನು, ಎಂದರೆ ಚಾಮರಾಜನಗರದ ಬ್ರಹ್ಮಶ್ರೀ ಚಂದ್ರಶೇಖರ ದೀಕ್ಷಿತರವರನ್ನೂ ನಾಗಮಂಗಲದ ಬ್ರಹ್ಮಶ್ರೀ ಅಲಸಿಂಗ್ರಭಟ್ಟರವರನ್ನೂ ಮಾಹೆಯಾನ 30 ರೂಪಾಯಿಗಳ ತಲಬಿನ ಮೇಲೆ ಸಂಸ್ಕೃತ ಮಹಾ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಆಗಮಗಳನ್ನು ಬೋಧಿಸುವ ಉಪಾಧ್ಯಾಯರಾಗಿ ಮೊಕರರ್ರಾಡಿ ಆಗಮ ಮಂಡಲಿಯವರ ಉದ್ದೇಶಗಳನ್ನು ನೆರವೇರಿಸಬಹುದೆಂದು ಸಮಿತಿಯವರು ಅಭಿಪ್ರಾಯಪಟ್ಟಿರುತ್ತಾರೆ. ಆವಂಬ್ಬರಲ್ಲಿ ಬ್ರಹ್ಮಶ್ರೀ ಚಂದ್ರಶೇಖರ ದೀಕ್ಷಿತರನ್ನು ಶೈವಾಗಮವನ್ನು ಬೋಧಿಸುವುದಕ್ಕೂ, ಬ್ರಹ್ಮಶ್ರೀ ಅಲಸಿಂಗ್ರ ಭಟ್ಟರನ್ನು ವೈಖಾನಸ ಆಗಮವನ್ನು ಬೋಧಿಸುವುದಕ್ಕೂ, ನೇಮಿಸಬಹುದೆಂದೂ ಸಮಿತಿಯವರು ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದಾರೆ. ಅಲ್ಲದೆ ದೀಕ್ಷಿತ ಕುಟುಂಬಕ್ಕೆ ಸೇರಿದವರಾಗಿ ಪ್ರಕೃತದಲ್ಲಿ ಸಂಸ್ಕೃತ ಮಹಾ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಪಾಂಚರಾತ್ರಾಗಮದ ಉಪಾಧ್ಯಾಯರಾಗಿ 25 ರೂಪಾಯಿಗಳ ತಲಬನ್ನು ಪಡೆಯುತ್ತಿರುವ ಬ್ರಹ್ಮಶ್ರೀ ರಾಮಚಂದ್ರಭಟ್ಟರವರನ್ನು ಅದೇ ಕೆಲಸದಲ್ಲಿಟ್ಟುಕೊಂಡಿದ್ದು ಅವರ ಸಂಬಳವನ್ನು ಮಾಹೇಯಾನಾ 30 ರೂಪಾಯಿಗಳಿಗೆ ಹೆಚ್ಚಿಸಬಹುದೆಂದೂ ಸಹ, ಸಮಿತಿಯವರು ಅಭಿಪ್ರಾಯ ಪಟ್ಟಿದ್ದಾರೆ. ಈ ಮೂವರು ಉಪಾಧ್ಯಾಯರೂ ಆಗಮ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಆಗಮೆದ ಅನುಷ್ಠಾನಭಾಗದಲ್ಲಿ ತಕ್ಕ ತರಬೇತನ್ನು ಕೊಡುವರೆಂದೂ, ಆಗಮೆ ಶಾಸ್ತ್ರಗಳ ಶಾಸ್ತ್ರಭಾಗವನ್ನೂ ಮತ್ತು ಶಿಕ್ಷಾಕ್ರಮದಲ್ಲಿ ಅಡಕವಾಗಿರುವ ಸಾಹಿತ್ಯ ಭಾಗವನ್ನೂ ಮಹಾಪಾಠಶಾಲೆಯ ಇತರ ಉಪಾಧ್ಯಾಯರುಗಳು ಈ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಬೋಧಿಸುವರೆಂದೂ ನಿರೀಕ್ಷಿಸಲಾಗಿದೆ. ಆಗಮೆಮಂಡಲಿಯವರು ಸೂಚಿಸಿರುವಂತೆ ಆಯಾ ಆಗಮೆಗಳು ಅನುಷ್ಠಾನದಲ್ಲಿರುವ ಕುಟುಂಬಗಳಲ್ಲಿ ಹುಟ್ಟಿ ದೀಕ್ಷಾ ಬದ್ಧರಾಗಿರುವರೇ ಆಯಾ ಆಗಮೆಗಳನ್ನು ಬೋಧಿಸಬೇಕೇ ಹೊರತು, ಇತರ ಉಪಾಧ್ಯಾಯರು ಅವುಗಳನ್ನು ಬೋಧಿಸುವಂತಿಕೂಡದೆಂಬ ನ್ಯೂನತೆಗೂ ಈಗ ಸಲಹೆಯಾಗಿರುವ ಏರ್ಪಾಡಿನಿಂದ ಪರಿಹಾರವು ದೊರೆತಂತಾಗುತ್ತದೆ. ಆದಕಾರಣ, ಈ ಏರ್ಪಾಡನ್ನು ಆಚರಣೆಗೆ ತಂದಮೇಲೆ ಯಾವ ಆಕ್ಷೇಪಣೆಗೂ ಅವಕಾಶವಿರುವುದಿಲ್ಲ.

(6) ಅಲ್ಲದೆ, ಆಗಮ ವಿದ್ಯಾರ್ಥಿಗಳ ತರಬೇತಿಗಾಗಿ ಮಾಡಲ್ಪಟ್ಟಿರುವ ಈ ಏರ್ಪಾಟಿನ ಜತೆಗೆ, ಸಮಿತಿಯವರಿಂದ ಈಗ ಚುನಾಯಿಸಲ್ಪಟ್ಟಿರುವ ಮೂವರು ಉಮೇದುವಾರರ ಶಿಕ್ಷಣವು ಕೂಡಲೇ ಪ್ರಾರಂಭವಾಗಬೇಕೆಂದೂ ಸಂಸ್ಕೃತ ಮಹಾ ಪಾಠಶಾಲೆಯ ಕಾರ್ಯನಿರ್ವಾಹಕ ಸಮಿತಿಯವರು ಅಭಿಪ್ರಾಯ ಪಡುತ್ತಾರೆ. ಹೀಗೆ ಮಾಡುವುದರಿಂದ, ಆಗಮೆಶಾಸ್ತ್ರಗಳನ್ನು ಪರಿಶೀಲಿಸಿ, ಅವುಗಳ ಗುಪ್ತ ರಹಸ್ಯಗಳನ್ನು ತಿಳಿಯಬಲ್ಲ ಕೆಲವು ಮಂದಿ ಪಂಡಿತರು ಬೆಳೆಗುವಂತಾಗುವುದು. ಆಗಮೆಶಾಸ್ತ್ರಗಳ ವಾಸ್ತವವಾದ ಅರ್ಥಕ್ಕೆ ಅನುಸಾರವಾಗಿ ತೊಡಕಾದ ಕೆಲವು ವಿಷಯಗಳನ್ನು ವಿಶದಪಡಿಸಿ ಬಗೆಹರಿಸುವುದರಲ್ಲಿ ಅನುಕೂಲವಾಗುವುದು.

ಈಗ ತಕ್ಕಷ್ಟು ಗಮನ ಕೊಡದೆ ಇರುವುದರಿಂದ ಖಿಲವಾಗಿ ಹೋಗುವುದರಲ್ಲಿರುವ ಆಗಮ ಗ್ರಂಥಗಳನ್ನು ಭದ್ರವಾಗಿಟ್ಟು ತಿದ್ದಿ ಕ್ರಮಪಡಿಸುವುದಕ್ಕೂ ಈ ಪಂಡಿತರುಗಳಿಂದ ಸಹಾಯವಾಗುತ್ತದೆ—ಎಂದೂ ಸಮಿತಿಯವರು ಅಭಿಪ್ರಾಯ ಪಟ್ಟಿದ್ದಾರೆ.

(7) ಆಗಮಶಾಸ್ತ್ರಗಳಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ತರಬೇತುಮಾಡುವುದಕ್ಕೆ ಸಂಬಂಧಪಡುವಷ್ಟರ ಮಟ್ಟಿಗೆ ಆಗಮ ಮಂಡಲಿಯವರ ಅಭಿಲಾಷೆಗಳು ನೆರವೇರುವುದಕ್ಕೂ ಈ ಸಲಹೆಗಳು ಸಹಕಾರಿಯಾಗಿವೆ. ಅಲ್ಲದೆ, 1929ನೆಯ ಇಸವಿ ಜನವರಿ 21ನೆಯ ಮೆಮ್ಮೊ ನಂ 1346-9—ಮೈಸೂರಾಯಿ 133-27-12ನೆಯ ನಂಬರಿನ ಸರ್ಕಾರಿ ಹುಕುಮಿನಲ್ಲಿ ಸೂಚಿತವಾಗಿರುವಂತೆ ಆಗಮಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಮೂವರು ಪಂಡಿತರನ್ನು ತರಬೇತುಮಾಡುವುದಕ್ಕೂ ಅಧ್ಯಕ್ಷರ ಲೆಕ್ಕದಲ್ಲಿ ಕೆಲವು ಸಂಬೆಗಳು ಅನುಕೂಲಿಸುವುವು. ಆದಕಾರಣ, ಆ ಸಲಹೆಗಳನ್ನು ನಾನು ಅಂಗೀಕರಿಸುತ್ತೇನೆ.

(8) ಈ ವಿಷಯಗಳನ್ನು ಸರ್ಕಾರದವರು ಗ್ರಮವಾಗಿ ಜಾರಿಗೆ ತರುವುದಕ್ಕೆ ಬೇಕಾಗುವ ಹಣವನ್ನು ಎರಡನೆಯ ಅನುಬಂಧವಲ್ಲಿ ತೋರಿಸಿದೆ. ಈ ನಮುನೆಯ ಬಡ್ಜೆಟ್ಟಿನಲ್ಲಿ ಒದಗಿಸಿರುವ ಮೊಬಲಗಿನಿಂದಲೇ ಈ ವೆಚ್ಚವನ್ನು ವಹಿಸಬಹುದಾಗಿರುವುದರಿಂದ, ಸಮಿತಿಯವರ ಸಂಬೆಗಳು 1930ನೆಯ ಇಸವಿ ಜನವರಿ 1ನೆಯ ತಾರೀಖಿನಿಂದ ಜಾರಿಗೆ ಬರುವಂತೆ ಸರ್ಕಾರದವರು ಮಂಜೂರಾತಿಯನ್ನು ದಯಪಾಲಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ."

ಹುಕುಂ ನಂ 1342-5-ಮೈಸೂರಾಯಿ 133-27-22,
ತಾರೀಖು 7—8ನೆಯ ಜನವರಿ 1930

ಸರ್ಕಾರದವರು ಮೇಲೆ ಓದಲ್ಪಟ್ಟ ಮಂಜರಾಯಿ ಕಮಿಷನರವರ 19-9ನೆಯ ಇಸವಿ ನವೆಂಬರು 30ನೆಯ ತಾರೀಖಿನ ಲೇಖನದಲ್ಲಿ ಅಡಕವಾಗಿರುವ ಸಂಬೆಗಳನ್ನೆಲ್ಲಾ ಮಂಜೂರುಮಾಡಿರುತ್ತಾರೆ. ಮಂಜೂರಾದ ಈ ಸಂಬೆಗಳನ್ನು ಆಲಸ್ಯಮಿಲ್ಲದೆ ಜಾರಿಗೆ ತರುವಂತೆ ಅವರನ್ನು ಕೋರಲಾಗಿದೆ

2. ಚುನಾಯಿಸಲ್ಪಟ್ಟವರ ಮೂರು ಜನದಿಗೂ ಆಯಾ ಆಗಮಶಾಸ್ತ್ರಗಳಲ್ಲಿ ತಕ್ಕ ತರಬೇತು ದೊರೆಯುವಂತೆ ಸರಿಯಾದ ಏರ್ಪಾಟನ್ನು ಏರ್ಪಡಿಸುವುದು ಆವಶ್ಯಕವೆಂದು ಸರ್ಕಾರದವರು ಭಾವಿಸುತ್ತಾರೆ. ಶೈವಾಗಮದಲ್ಲಿ ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯುವುದಕ್ಕಾಗಿ ಚುನಾಯಿಸಲ್ಪಟ್ಟಿರುವ ಉಮೇದುವಾರರ ವ್ಯಾಸಂಗಗಳ ಮೇಲ್ವಿಚಾರಣೆಯನ್ನು ಮಹಾ ವಿದ್ವಾನ್ ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ವಿದ್ಯಾನಿಧಿ ಬ್ರಹ್ಮಶ್ರೀ ವಿರೂಪಾಕ್ಷ ಶಾಸ್ತ್ರಿಗಳವರಿಗೂ ಮತ್ತು ಪಾಂಚರಾತ್ರಾಗಮ ಮತ್ತು ವೈಖಾನಸಾಗಮ, ಇವುಗಳಲ್ಲಿ ತರಬೇತನ್ನು ಹೊಂದುವುದಕ್ಕಾಗಿ ಚುನಾಯಿಸಲ್ಪಟ್ಟಿರುವ ಉಮೇದುವಾರರ ವ್ಯಾಸಂಗಗಳ ಮೇಲ್ವಿಚಾರಣೆಯನ್ನು ಮಹಾ ವಿದ್ವಾನ್ ಪಂಡಿತರತ್ನಂ ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಬ್ರಹ್ಮಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹಶಾಸ್ತ್ರಿಗಳವರಿಗೂ, ಆ ಮಹನೀಯರುಗಳು ಈ ಕೆಲಸವನ್ನು ಕೈಕೊಳ್ಳುವುದಕ್ಕೆ ಒಪ್ಪುವುದಾದರೆ, ವಹಿಸಬಹುದು. ಇದಕ್ಕಾಗಿ ಬ್ರಹ್ಮಶ್ರೀ ವಿರೂಪಾಕ್ಷಶಾಸ್ತ್ರಿಗಳವರಿಗೆ 30 ರೂಪಾಯಿಗಳಂತೆಯೂ ಬ್ರಹ್ಮಶ್ರೀ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರವರಿಗೆ 50 ರೂಪಾಯಿಗಳಂತೆಯೂ ಮಾಹೆಯಾನಾ ಪ್ರತಿಫಲವನ್ನು ಕೊಡಲಾಗುವುದು.

3. ಈ ಇಬ್ಬರು ಪಂಡಿತರುಗಳ ಮಾರ್ಗದರ್ಶನ ಮತ್ತು ಅನುಜ್ಞೆಗಳಿಗೆ ಒಳಪಟ್ಟು ಚುನಾಯಿಸಲ್ಪಟ್ಟಿರುವ ಮೂವರು ಉಮೇದುವಾರರೂ ತಪ್ಪದೆ ವ್ಯಾಸಂಗಗಳನ್ನು ನಡೆಸಬಹುದಾದ ಕಾಲವನ್ನು ನಿರ್ಧರಿಸಿ ತಿಳಿಸಬೇಕೆಂದು ಮೆಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಮಹಾ ಪಾಠಶಾಲೆಯ ಕಾರ್ಯನಿರ್ವಾಹಕ ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರಿಗೆ ವಿನ್ನವಿಸಲಾಗಿದೆ. ಈ ರೀತಿ ನಿರ್ಧರಿಸಲ್ಪಡತಕ್ಕ ಅವಧಿಯಲ್ಲಿ ಆ ಪಂಡಿತರುಗಳಿಗೆ ಪ್ರತಿಫಲಗಳನ್ನು ಕೊಡತಕ್ಕುದು.

4. ಮೇಲ್ಕಂಡ ಏರ್ಪಾಡುಗಳನ್ನು ಜಾರಿಗೆ ತರುವುದಕ್ಕೆ ಬೇಕಾಗುವ ವೆಚ್ಚವನ್ನು ಜನರಲ್ ಮುಜರಾಯಿ ಫಂಡಿನ ಈ ವರುಷದ ಒಡ್ಜೆಟ್ ಅಂದಾಜುಗಳಲ್ಲಿ ಅದಕ್ಕಾಗಿ ಒದಗಿಸಿರುವ ಮೊಬಲಗಿನಿಂದ ವಹಿಸತಕ್ಕುದು. ಮುಂದಣ ವರುಷದ ಲಗಾಯಿತು ಆ ಫಂಡಿನ ಒಡ್ಜೆಟ್ ಅಂದಾಜುಗಳಲ್ಲಿ ಅವಶ್ಯವಾದ ಹಣವನ್ನೊದಗಿಸುವಂತೆ ಮುಜರಾಯಿ ಕಮಿಷನರವರನ್ನು ಕೋರಲಾಗಿದ.

5. ಉಮೇದುವಾರರ ತರಬೇತಿಗಾಗಿ ಸಂಸ್ಕೃತ ಮಹಾ ಪಾಠಶಾಲೆಯ ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರವರು ಮಾಡಿರುವ ಏರ್ಪಾಡುಗಳನ್ನು ಸರ್ಕಾರದವರ ತಿಳಿವಳಿಕೆಗಾಗಿ ವರದಿ ಮಾಡುವಂತೆ ಮುಜರಾಯಿ ಕಮಿಷನರವರನ್ನು ಕೋರಲಾಗಿದೆ. ಸುವ್ಯವಸ್ಥಿತವಾದ ಒಂದು ಕಾರ್ಯಕ್ರಮವನ್ನು ಅನುಸರಿಸಿ ಯಾವ ಯಾವ ಕಾಲದಲ್ಲಿ ಯಾವ ಯಾವ ಪಾಠವು ನಡೆಯಬೇಕೆಂಬುದನ್ನು ಮುಂಚಿತವಾಗಿ ಗೊತ್ತುಮಾಡಿ, ಅದರ ಮೇರೆಗೆ ಉಮೇದುವಾರರು ವ್ಯಾಸಂಗಮಾಡುವಂತೆ ಏರ್ಪಡಿಸಬೇಕು. ಅಲ್ಲದೆ, ಮೇಲೆ ಹೇಳಿದ ಇಬ್ಬರು ಪಂಡಿತರುಗಳಿಂದಲೂ ಅವರು ಒಂದು ನಿಷ್ಕೃಷ್ಟವಾದ ಕ್ರಮದಂತೆ ಸರಿಯಾಗಿ ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯುವಂತೆ ಗೊತ್ತುಮಾಡಬೇಕು.

6. ಈ ಮೂವರು ಉಮೇದುವಾರರೂ ತರಬೇತಾಗಿ ಉಪಾಧ್ಯಾಯರಾಗಿ ನೇಮಿಸಲ್ಪಟ್ಟ ೬ ಆಗಮೆತ್ತಯ ಮಂಡಲಿಯವರ ಸಲಹೆಯ ಮೇಲೆ ಮೊಕರರ್ರಾಡಲ್ಪಡತಕ್ಕ ಮೂವರು ಉಪಾಧ್ಯಾಯರಿಗೂ, ಈ ಉಪಾಧ್ಯಾಯರಿಗೂ ಬೋಧನಾ ಕೆಲಸವೆನ್ನು ಹಂಚುವುದು ಆವಶ್ಯಕವಾಗಿದೆ. ಸರ್ಕಾರದವರ ತಿಳಿವಳಿಕೆಗಾಗಿ ಈ ವಿಷಯದಲ್ಲಿ ಒಂದು ವರದಿಯನ್ನು ಸರ್ಕಾಲದಲ್ಲಿ ಒಪ್ಪಿಸತಕ್ಕದು.

ಬಿ. ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್,
ಮೈಸೂರು ಸರ್ಕಾರದ ಫೈನಾರ್ಷಲ್ ಸೆಕ್ರಟರಿ.

ಒಂದನೆಯ ಅನುಬಂಧ.

1929ನೆಯ ಇಸವಿ ಜನವರಿ 21ನೆಯ ನೆಯ ನಂಬರಿನ ಸರ್ಕಾರಿ ಹುಕುಮಿನ ಮೇರೆಗೆ ಮೂರು ಆಗಮೆಗಳಲ್ಲಿ ತರಬೇತಾಗತಕ್ಕ ಮೂವರು ಪಂಡಿತರು ವ್ಯಾಸಂಗಮಾಡಬೇಕಾಗಿರುವ ವಿಷಯಗಳ ಪಟ್ಟಿ :—

I. ಶೈವಾಗಮ (ಒಂದು ವರುಷ)

1 ಶೈವಾಗಮ ಸಾರ
2 ಶಿವಾರ್ಕಮಣಿ ದೀಪಿಕಾ
3 ಶ್ರೀಕಂಠಭಾಷ್ಯ
4 ಶ್ರೀ ಶೈವಾಗಮ ಪ್ರಯೋಗಚಂದ್ರಿಕಾ
5 ಶೈವಾಗಮಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟಂತೆ ಶೈವ ಪುರಾಣಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಭಾಗಗಳು.
6 ಶ್ರೀ ತತ್ವನಿಧಿಯಲ್ಲಿ ಈ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಭಾಗಗಳು.
7 ಶೈವಾಗಮರೀತ್ಯಾ ಪೂಜೆಗೆ ಸಂಬಂಧಪಟ್ಟ ಪ್ರಯೋಗ

II. ಪಾಂಚರಾತ್ರಾಗಮ (ಒಂದು ವರುಷ)

1 ಶ್ರೀ ವಿಷ್ಣು ತಿಲಕ
2 ಆಗಮ ಪ್ರಾಮಾಣ್ಯ
3 ಶ್ರೀಪಾಂಚರಾತ್ರರಕ್ಷ
4 ತಂತ್ರಕದಿ
5 ಈ ಆಗಮಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಪದ್ಮ, ಪರಮೇಶ್ವರ, ಈಶ್ವರ ಮತ್ತು ಸಾತ್ವತ ಸಂಹಿತೆಗಳ ಭಾಗಗಳು
6 ಶ್ರೀ ಭಾಷ್ಯದ ಭಾಗಗಳು ಮತ್ತು ಮಹಾಭಾರತ, ವರಾಹ ಪುರಾಣ, ಮತ್ಸ್ಯಪುರಾಣ ಮುಂತಾದ ಪುರಾಣಗಳ ಭಾಗಗಳು
7 ಶ್ರೀ ತತ್ವನಿಧಿಯ ಭಾಗಗಳು
8 ಪಾಂಚರಾತ್ರಾಗಮರೀತ್ಯಾ ಪ್ರಯೋಗ

III. ವೈಖಾನಸಾಗಮ (ಒಂದು ವರುಷ).

1 ಉಕ್ತಮ ಬ್ರಹ್ಮ ವಿದ್ಯೆ
2 ಪೂರ್ವ ತಂತ್ರ
3 ವೈಷ್ಣವ ತಂತ್ರ
4 ಉಕ್ತರಾಖ್ಯಮಹಾತಂತ್ರ
5 ವಿಮಾನರಚನಾ ಕಾಲಕ್ಷೇಪ
6 ಖಿಲಮಂತ್ರ ರಹಸ್ಯ
7 ಸಜ್ಜನ ಸಂಭವ
8 ವೈಖಾನಸಾಗಮರೀತ್ಯಾ ಪ್ರಯೋಗ
9 ಶ್ರೀ ಲಕ್ಷ್ಮೀನಿಶಿಷ್ಟಾದ್ವೈತ

ಟಿಪ್ಪಣಿ.—ಆಗಮೆಗ್ರಂಥಗಳು ಬಹುಮಟ್ಟಿಗೆ ಇನ್ನೂ ಕೈಬರಹದ ಪ್ರತಿಗಳಾಗಿರುವುದರಿಂದ, ಒಂದು ವರುಷದ ಕ್ರಮವಾದ ಶಿಕ್ಷೆಯಾದನಂತರ ಉಮೇದುವಾರರು ಆ ಗ್ರಂಥಗಳನ್ನೂ ಪರಿಶೀಲಿಸಬೇಕು.

ಎರಡನೆಯ ಅನುಬಂಧ.

ಆಗಮ ತರಗತಿಗಳನ್ನು ಸ್ಥಾಪಿಸುವ ವಿಷಯದಲ್ಲಿ ಪ್ರಾಪೋಜಿಷನ್ ತಖ್ತೆ.

ಪೋಸ್ಟ್ ನಂಬರು	ಈಗ ಇರುವ ಸಿಬ್ಬಂದಿ			ಪೋಸ್ಟ್ ನಂಬರು	ಸಲಹೆಯಾಗಿರುವ ಸಿಬ್ಬಂದಿ			ಷರಾ
	ಹೆಸರು	ಹುದ್ದೆಯ ಹೆಸರು	ಸಂಬಳ		ಹೆಸರು	ಹುದ್ದೆಯ ಹೆಸರು	ಸಂಬಳ	
			ರೂ.		ಉಪಾಧ್ಯಾಯರು.		ರೂ.	
1	ಬ್ರಹ್ಮಶ್ರೀ ರಾಮಚಂದ್ರಭಟ್ಟರವರು	ಪಾಂಚರಾತ್ರಾಗಮದ ಉಪಾಧ್ಯಾಯರು	25	1	ಬ್ರಹ್ಮಶ್ರೀ ಚಂಪ್ರಕೇಶ್ವರ ದೀಕ್ಷಿತರು	ಶೈವಾಗಮದ ಉಪಾಧ್ಯಾಯರು	30	ಜನರಲ್ ಮುಜರಾಯಿ ಫಂಡಿನ ಬಜೆಟ್ಟಿನಲ್ಲಿ ಬದಗಿಸಿದ್ದ 5,000 ರೂಪಾಯಿಗಳ ಪೈಕಿ 1,100 ರೂಪಾಯಿಗಳನ್ನು ವೇದವಾಠ ಕಾಲೆಗಳಿಗಾಗಿ ವಿನಿಯೋಗಿಸಿಕೊಂಡುದರಿಂದ ಇನ್ನೂ 3,900 ರೂಪಾಯಿಗಳು ಬದಗುಸ್ತವ. 1930ನೆಯ ಇಸವಿ ಜನವರಿ 1ನೆಯ ತಾರೀಖಿನಿಂದ ಆರಂಭಿಸಲಿರುವ ಆಗಮ ತರಗತಿಗಳಿಗೆ ಬೇಕಾಗುವ 210×6=1,260 ರೂಪಾಯಿಗಳನ್ನು ಈ ಮೊಬಲಗಿನಿಂದ ಕೊಡಬಹುದು.
				2	,, ರಾಮಚಂದ್ರ ಭಟ್ಟರವರು	ಪಾಂಚರಾತ್ರಾಗಮದ ಉಪಾಧ್ಯಾಯರು	30	
		ಜುಮ್ಲಾ ರೂ. ...	25	3	,, ಅಲಸಿಂಗ್ರಭಟ್ಟರವರು....	ವೈಖಾನಸಾಗಮದ ಉಪಾಧ್ಯಾಯರು	30	
					ಚುನಾಯಿಸಲ್ಪಟ್ಟಿರುವ ಹೊಸ ಉಮೇದುವಾರರಿಗೆ ವಿದ್ಯಾರ್ಥಿ ವೇತನಗಳು.			
				4	ವಿದ್ವಾನ್ ವೆಂಕಟಸುಬ್ರಹ್ಮಣ್ಯ ಶಾಸ್ತ್ರಿಗಳವರು	ಶೈವಾಗಮ	40	
				5	,, ಕ. ಶ್ರೀನಿವಾಸ ರಂಗಾಚಾರ್ಯರು	ಪಾಂಚರಾತ್ರಾಗಮ	40	
				6	,, ಸಿ. ತಿರುಮಲಾಚಾರ್ಯರ	ವೈಖಾನಸಾಗಮ	40	
						ಜುಮ್ಲಾ ರೂ.	210	

ತಿಂಗಳೊಂದಕ್ಕೆ ತಗಲುವ ಕೆಚ್ಚು ವೆಚ್ಚ 185
1930ನೆಯ ಜನವರಿ 1 ನೆಯ ತಾರೀಖಿನಿಂದ ಚಾಲ್ತಿ ವರುಷದ ಆಖೈರಿನವರೆಗೆ.... 1,110

WD 2396—GPB—150—29-3-30

OFFICE OF THE MUZRAI COMMISSIONER IN MYSORE,

Bangalore, 4th June 1930

OFF
FIRST
11 JUNE 1930
No 7440

FROM

Rajakaryapravina
P. G. D'SOUZA, ESQ., B.A., B.L.,
Muzrai Commissioner in Mysore

GENL. & REV. SECTT.
13 JUN 1930
1978
MUZRAI.

To

Rajasevaparayana
B. Srinivasa Iyengar, Esq., B.A., B.L.,
Secretary to the Government of His
Highness the Maharaja of Mysore,
Financial Department.

Muz 133-27-24.

SIR,

Adverting to G.O.No.1542-5/Muz.133-27-22 dated 7/8th January 1930 sanctioning the proposals for the training of 3 candidates in the 3 different systems of agamas, I have the honor to forward herewith for information as required in para 5 of the Government order copy of letter No.498 dated 14th April 1930 together with those of its two enclosures received from the President of the Maharaja's Sanskrit College, Committee, Mysore, reporting on the arrangements made in consultation with Mahamahopadaya Vidyanidhi Bra:Sri Virupaksha Sastrigal and Mahamahopadyaya Paditaratnam Sri Lakshmipuram Srinivasacharya, for the training of the 3 candidates under the instructions of the 2 pandits with definite programme of work and time-table. The training of candidates in Pancharatra and Vaikhanasa Agama reported to have commenced from 16th January 1930 and that in Saivagama from 1st February 1930 and for the sake of uniformity as between the different courses the probationary period, which has been fixed for one year as per para 5 (3) of Government Order No.1356-9/Muz.133-27-12 dated 21st January 1929, will have to be treated as terminating on 31st January 1931. The candidates are made to study from 7-30 to 11 A.M. and 2 to 6 P.M. the professors lecturing for one hour in the morning and the candidates attending to library work during rest of the day. It

It is also re orted that the candidates ar- asked to fortnightly lectures on Agama subjects in the college students Sabha and keep dairies of work done and note books for taking notes from books ~~and~~ read and of ceremonial practices observed with a view to guage the orogress in their studies from time to time. As for the practical training regarding worship and other religious ceremonies, it is stated that the candidates will be a ked to observe the daily methods of worship in the local tem les and also in some of the important temples -- situated outside the state, as per tour programme enclosed. The arrangement on the whole seems to be satisfactory.

I have the honor to be,

Sir,

Your most obedient servant,

Yuarasuéja Ra

for Muzrai Commissioner.

Rec'd Absence from Head quarters

Letter No.498 dated 14-4-30 from the President, Maharaja's Sanskrit College, Committee, Mysore to the Muzrai Commissioner in Mysore.

Adverting to your letter No.1186/28-29 dated 17-1-30 requesting me to send for submission to Government the programme of work for the three Pandits selected to undergo training in the three systems of Agamas in the Sanskrit College, I have the honor to send herewith the detailed programme drawn up in consultation with Mahamahopadhyaya Vidyanidhi Bra. Shri. Venkatesha Sastry Mahamahopadhyaya Panditaratnam Sri. Laxmipuram Srinivasacharia who are appointed toguide the studies of the three pandits.

The 3 Pandits are required to study from 7.30 to 11 A.M. and 2 to 6 P.M. The Professors lecture for an hour a day in the morning and set library work for the rest of the day. The Sanskrit College Library and the Palace Saraswati Bhandara, located in the Sanskrit College are both placed at the disposal of the three Pandits. The Pandits are to deliver fortnightly lectures on Agama subjects in the College Students' Sabha so as to take stock of their progress in studies. They keep diaries for noting the daily work turned out by them and also note-books for taking notes from books read and of ceremonial practices observed. The pandits ~~were~~ are asked to observe the daily methods of worship in the local temples and facilities have been created for the same.

The above practice is gone through except, when the Pandits have to go out to study the ceremonial practices on special occasions as they arise in the temples, noted in the enclosed Tour Programme of the Pandits.

The Pancharatra and Vaikhanasa Agama Pandits commenced their studies on 16-1-30 and the Saiva Agama Pandit on 1-2-30.

The plan of work and the Tour Programme attached herewith may kindly be submitted to Government.

"COPY"

Yrarasuga Rau

For Muzrai Commissioner.

TOUR PROGRAMMES OF THREE AGAMA PANDITS.

	Journey to	Name of Festival.	Probable length of hal
	Saivagama.		
2-/4-30	Nanjangud.	Srikantha Mudi & Car Festival.	10 or 12 days.
3- 5-30	Tiruveyar	Panchanadesa Swami Festival.	
2- 7-30.	Chidambaram	Nataraj Festival.	
26- 7-30.	Madura.	Minakshi.	
17-10-30.	Mayavaram		
- 2-31.	Kanchi.	Kamakshi.	
24- 3-31.	Tiruvalur.	Tyagarajeswara Swami.	
Exact dates will be ascertained.	Vedaranya Kshetra	Vedaranyeswara.	
	Jambukeswara	Jambunatheswara Swami.	
	Rameswara	Ramanatheswara.	
	Pancharatragama.		
1- 4-30	Melkote	Vairamudi & Car Festival.	
	Do.	Yoganarasimha Swami.	
19-4-30	Mysore	Swetavaraha Swami Car Festival.	
7- 5-30.	Kanchi	Varadaraja Swami, Brahmotstava.	
- 8-30.	Mysore	Krishna Swami Brahmotsava.	
- 3-31	Mannargudi	Brahmotsava.	
Exact dates will be ascertained.	Srirangam	Ranganathaswami	
	Kumbhakonam	Brahmotsava.	
	Vaikhanasaga.		
14-4-30	Sriperambudur	Kesavaswami Brahmotsava.	
23-4-30	Do.	Sri Bhashyakar Tirunakshatram.	
7-5-30	M y s o r e	Lakshmiramanaswami Brahmotsava.	
Exact dates will be ascertained.	Tirumaliranjolai		
	Srivillibhuttur.		

"C O P Y"

Yrearaswega Rau

For Muzrai Commissioner.

SCHEME OF STUDIES FOR THE AGAMA PANDITS.

A. SAIVA AGAMA.

I. Text-books prescribed:-

1. Shaivagamasara.
2. Shivarkamanidipika.
3. Srikanthabhashyam.
4. Sri.Shaivagama Prayoga Chandrika.
5. Portions of Shaiva Puranas dealing with Saivagama.
6. Portions of Sri Tatwanidhi " the subject.
7. prayoga relating to the System & Worship.

II. Books recommended for consultation:-

1. Kamikagama.
2. Mrigendragama.
3. Karanagama.
4. Vatulagama.
5. Ashtadasa Kriyavali.
6. Pratishta Vidhi.
7. Suprabhedagama.
8. Kumara Tantram.
9. Poushkalagama.
10. Sivajnanabodha.
11. Siddhanta Saravali [illegible].
12. Sakalagama Sarasangraha.
13. Siva Sutra Vimarsini.
14. Saiva Darsanas in Sarvadarsana Sangraha.
15. Sattrimsasbasandoha.
16. Tantrika Mimamsa.
17. Kularnavatantra.
18. Mantramaharnava.
19. Eswara Pratyabhijna.
20. Shivatattva Viveka.
21. Scandasandona.
22. Eswara Samhita.
23. Soundrayalanari with commentary.
24. Nityashodasi.
25. Prapancha Sara.
26. Lalita Sahasranama Bhashya.
27. Kriyakramajyoti.
28. Ashtadasakriyavali.
29. Saiva Sutra Vritti.
30. Spanda Vritti.
31. " Pradipika.
32. Eswara Pratyabhijna Sutra.
33. Para Pravesika.
34. Tattvasandoha.
35. Parasara Samhita.
36. Pratishta Sangraha.
37. Brihadbrahma Samhita.
38. Sattvata Samhita.
39. Sutasamhita.
40. Nigamartha Pradipika.
41. Ahirbudhnya Samhita.
42. Shiva Gita Commentary.

III. Ceremonial practices and methods of worship.

B. PANCHARATRAGAMA.

I. Text-books prescribed:-

1. Sri Vishnutilaka.
2. Agama Pramanya.
3. Sri Pancharatraraksha.
4. Tantrasuddhi.
5. Portions of Padma, Parameswara, Ishwara, and Satwata samhitas dealing with this Agama.
6. Portions of Sri Bhashya and Puranas like Mahabharata, Varaha, Matsya, &c.
7. Portions of Sri Tattvanidhi.
8. Knowledge of the Prayoga according to this system.

II. Books recommended for consultation:-

1. Parasara Samhita.
2. Ahirbudhnya Samhita.
3. Sri Prasna "
4. Bharadhvaja "
5. Narada "
6. Kapinjala "
7. Mrahma " (Rishiratram)
8. Kriyakairava Chandrika
9. Vihagendra Samhita.
10. Prakasa "
11. Kriyakanda.
12. Ashtakshari "
13. Vishvaksena "
14. Sasha "
15. Hayasirsha Pancharatram.

III. Ceremonial practices and methods of Worship.

C. VAIKHANASA AGAMA.

I. Text-books prescribed:-

1. Uttamabrahmavidyasara.
2. Purvatantra.
3. Vishnutantra.
4. Uttarakhyamahahatantra.
5. Vimanarchanakalakshepa.
6. Khilamantrarahasya.
7. Sajjanasambhava.
8. Knowledge of the Prayoga according to the system.
9. Sri Lakshmivisishtadwaita.

II. Books recommended for consultation:-

1. Vaikhanasa Kalpa Sutra.
2. " Dharma "
3. " Grihya "
4. Prhugu Samhita.
5. Atri "
6. Kasyapa "
7. Archana Tilaka.
8. " Navanitam.
9. Vaikhanasa Mantraprasnam.
10. Dhyanamuktavali.
11. Nit, radhana Krama.

III. Ceremonial practices and methods of Woeship.

N.B. Books recommended for consultation:-
(Both Pancharatra & Vaikhanasa Agamas)

1. Lakshmivisihtadwaitam.
2. Agama Pramanyam.
3. Pancharatraraksha.
4. Saccharitra Raksha.
5. Tantrasuddhi.
6. Sribhashya Pancharatradhikaranam.
7. Portions in Mahabharata (Santi Parva & Asvamedha Parvas)
8. Bhagavadgita.
9. Vishnupuranam.
10. Bhavanopani Shadbhashyam.
11. Tripuropani "
12. Kalopani "
13. Prapancha Sara.
14. Mahalakshmiratnakosa.
15. Parasurama Sutram.
16. Setubandha.
17. Surendra Samhita.
18. Sankhyayanatantram. 19 Siva Sutra Varttikam
20. Pratishta Paddhati.
21. Sarvapratishta Vidhi.
22. Vishnu Pratishta "
23. Samprokshana " (Sounkiya)

S

Pratishta Kalpa.
25 Deeksha Krama.
26. Viroopaksha Panchasika.
27. Srivid
28. Soundraalahari.
29. Sivasutravyakhyapradipaka.
30. varivasyarahasyam.
31. Shadvidyagama.
32. Ramochanachandrika.
33. MantraSampradaya Rahasyam.
34. Yogajagama.
35. Parabhakti Tarangini.
36. Acharyabhisheka Vidhi.
37. Jnanarnava.
38. Chidgamana Chandrika.
39. Kularnava.
40. Kamakalavilasa.
41. Sri Tattvanidhi.
42. Kamikagama in Saiva Agama.

-:0:-

"C O P Y"

For Muzrai Commissioner.

NT OF HIS HIGHNESS
MYSORE.

order No. 1356-84 Aus. 155-27-42 dated the 21st January
ern about the training of Pandits in Agama Shastra.

nment order No. 1342-5/Aus. 155-27-28 dated the 7th/8th
passing orders on the detailed proposals of the Pandi
in the matter of training Pandits in Agama Sastras.

r No. 1126-27 155-28 dated the 6th/8th Jan. 1950 from
missioner in Agama Sastra, the work done made
Pandits in Agama Sastra in accordance with the instruc
ed in the Government orders read above;

ler to G.O. No. 1342-5/Aus. 155-27-28 dated 7th/8th
sanctioning the proposals for the training of 3 candi
3 different systems of Agamas, I have the honour to for
for information as contained in para. 5 of the Govern
opy of letter No. 406 dated 14th April 1950, together
f its two enclosures received from the President of Sa
nskrit College Committee, Tyumore, reporting on the a
ste in consultation with Mahamahopadyaya Vidyanidhi
upak Mastrigal and Mahamahopadyaya Pandita Ratnam Sri
Srinivachariya, for the training of the 3 candidates und
ation the two Pandits with definite programme of work
me-table. training of candidates in Pancharatra and Vai
ma report have commenced from 16th January 1950 and Sai
vagama from February 1950 and for the sake of uniformity
etween the 4 Agamas courses, the probationary period, which h
ed for one year as per para. 5 (3) of Government order No.
133-27-1 21st January 1950 Thai Pushya 1, 1950.

during rest of the day. It is also reported that the are asked to deliver fortnightly lectures on agama subj College students' Sabha, and keep diaries of work done books for taking notes from books read and of ceremonial observed with a view to gauge the progress in their time to time. As for the practical training other religious ceremonies, it be asked to observe the daily [illegible] ples and also in some of the important temples situated State, as per tour programme planned. The arrangement whole seems to be satisfactory.

The Auxiliary Commissioner in A...
The Director of Public Instruc...
The President, Sanskrit Colle...
The Comptroller to the Govern...

Date of issue .. 17.2.30 .....

Signed by.....

May this be

i Printed?

ii treated as a standing order ?

ii published in the Gazette, English Part ?

iv translated ?

v placed at the disposal of the press ?

Proceedings of the Government of His Highness the Maharaja of Mysore

Read –

GO no 1356-9/Inuz 133-27-12 dated the 7th/8th January 1929 passed orders about the training of Pandits in Agama Sastra.

2) Govt order no 1342-5/Inuz 133-27-22 dated the 7th/8th January 1930

Order Thereon No.

Issuing orders on the detailed proposals of the Inuzan Committee in the matter of training Pandits in Agama Sastra

3. Letter no. 1186/28 dated the 14th/15th June 1930 from the Inuzai Committee to Inuzai-

criminality. The necessary steps
made for keeping Pandits
in Afsana posted in accordance
with the instructions contained
in the Govt orders quoted
above.

(Printed in extenso with
enclosures as Appendix)
order No. 2977-2900 Dt 19 6/30
Recorded.

will be sent
after.

h 17/6

17/6 H Secy to Govt

To The Inspr of Schools Srinagar
The Dir of P. Instruction Srinagar
The President, Sanskrit
College Committee, Srinagar
The Comptroller to Govt

15/6

List of enclosure.

Copied by

Examined by

WD 079—GPB—8000—10-10 29